

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 6

Chapter 2 – Topicwise Index

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A decorative border made of black scrollwork and flourishes, framing the central text.

TOPIC 33 TO 35

Verse 48 to 69

Verse 48 – Introduction :

यथोक्तार्थस्य प्रतिपत्तये दृष्टान्तः ।

yathoktārthasya pratipattaye dr̥ṣṭāntaḥ

With a view to make clear the idea which has been stated, [another] illustration [is given].
[Introduction – Chapter 2 – Verse 48]

- **For clear understanding of above idea :**

- Non duality of Atma, inspite of plurality in Chidabasa, reflections, Dvaita Atma need not become Advaitam.
- Need not go and embrace, Hug everyone on the road to become one.
- Oneness is always established fact.
- Oneness continues in spite of seeming duality at the level of Pseudo self.
- Plurality of Ahamkara can't disturb non-duality of Atma is the message.
- Message clarified by example in this verse.

Verse 48 :

मित्रोदासीन-शत्रुत्वं यथैकस्यान्यकल्पनात् ।

अभिन्नस्य चित्तेस्तद्वद् भेदोऽन्तःकरणाश्रयः ॥ ४८ ॥

mitrodāsina-śatrutvaṁ yathaikasyānya-kalpanāt

abhinnaśya cīte tad-vad bhedo 'ntaḥkaraṇāśrayaḥ

Just as one and the same person becomes a friend, a stranger, and an enemy due to the imagination of other people, even so the one consciousness gets differentiated due to the internal organ. [Chapter 2 – Verse 48]

a) Ekasya Purekasya :

- Imagine person observed by different people.
- Each one assesses person according to his own Raaga – Dvesha.
- We are judged by people all the time, can't stop others categorizing, labelling, judging us.
- It is job of unemployed intellect to talk of neighbor and pass judgement.
- Labelling by others is not going to touch me at all.
- Their projection does not touch me.

Ekasya :

- One person judged as.

b) Mitra :

- Sociable person, friend .

c) Shatru :

- Enemy, divorce and re-marriage only shifting labels, Samsaras glory.

d) Udasina :

- Neutral person, vision of Swami with Samatva Buddhi.
- Don't adjust your life according to others labelling.
- Vaidika goes by Shastras labelling – you are Chit, Observer, Sakshi.

e) Kalpana :

- Labels are because of superimposition.
- No Bheda really in the person.
- Whatever be the labelling, personality is the same.
- Logic will not support Bheda, one can't be Mitratvam and Shatrutvam at same time, in one Locus, can't have opposite attributes, can't co exist.
- Attributes are superimposed on real me, Atma, they can't cause difference in locus.

f) Tatvavatu :

- In the same way, Chaitanya is one and same.
- Look at properties of Chidabasa, Reflected Consciousness, we are transferring attributes of Chidabasa to Real I which is free from all attributes.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- Because of Antahkaranam, I have got transferred, superimposed attributes, labels.
- Different labels are Antahkarana Ashraya.
- Attributes belong to mind which is transferred to Atma I.
- I know I am Brahman, I have Viparita Bavana which I have to remove is a Big Blunder.
- I have to do Vasana Kshayam.
- Viparita Bavana, Vasana Kshayam belong to Antahkaranam.
- No Viparita Bavana Nivritti possible in Atma.
- It means Shastra is not internalized, assimilated.
- Antahkarana Ashraya, attribute belong to mind.

Verse 49 :

अपहारो यथा भानोः सर्वतो जल-पात्रकैः ।
तत्-क्रियाकृति-देशाप्तिः तथा बुद्धिभिरात्मनः ॥ ४९ ॥

*apahāro yathā bhānoḥ sarvato jala-pātrakaiḥ
tat-kriyākṛti-deśāptis tathā buddhibhir ātmanah*

Just as the sun is captured completely by the water-vessels and assumes their action, form, and place, even so the Self is captured by several intellects [and assumes their action, form, and place]. [Chapter 2 – Verse 49]

- False self is fake.
- It should have no power.

Original Self Sakshi	False Self
- Must be strong	- Borrows all power from original self. - Normally must be weak, must not overshadow Atma.

- Due to Maya Shakti of Ishvara, fake Mithya I appears real, powerful, overshadows Atma I.
- What is present is always Ahamkara I, Samsara I.
- Vedanta is nice in class and in writing notes but when I am in office or home and facing problems, I know what is reality.

Example :

- I. CocaCola – Not healthy but due to Maya – Marketing, I gulp it down.
- II. Tv – Serial – fake, overshadows real screen.

a) Apahara Bhami Sarvata :

- In day to day transactions Ahamkara Kidnaps real I, it is hidden, person ignorant totally.

b) Jala Patrani :

- Bowls of water cover original sun by creating Pseudo Sun. We are absorbed in Pseudo Sun.
- Original Paramartika Sun has descended as Chidabasa, Avatara and Ahamkara gets converted into Real I – in Vyavahara.
- Fake Sun borrows attributes of holder enclosure.

c) Kriya, Akriyati, Desha Aptihi :

Kriya :

- Movements of bowl, water transferred to Sun.
- Bowl goes from one place to another, Surya seems to move from Singapore to USA / India.
- Chidabasa goes from one place to another.
- Real I – Sakshi I seems to go through one Janma to another, one day to another day.
- Punar Janma taken seriously.

- Atma incapable of Punar Janma.
- Possible for Chidabasa, Pseudo I, not real I.
- Atma, real I does not require Videha Mukti.
- After Vedanta study, when you are desperately working for avoiding Punar Janma, it shows teacher has failed in communication.
- I – Atma does not travel, Mithya Chidabasa travels.

Example :

- Removing poison from rope snake.
- Have Satyatva Buddhi with Chidabasa and am identified with it.
- Movement of bowl taken as movement of Sun.

Akriyati :

- Small, Big – Shape.

Desha :

- Localisation.

Aapti :

- Original Sun also acquires all of them falsely due to transference from container – Bowl with reflection.
- Original Sun does not have Kriya, Akriti, Desha.
- I am original Suryaha, not temporary reflection of Atma.
- Reflection will come and go, I am not affected. In the same way,

d) Buddibihi :

- Because of many intellects.

e) Atmapi :

- Atma also acquires all the attribute labels.
- Kriya, Akrita, Desha, Aptihi.

Kriya :

- I am Karta – false label.

Akriti :

- My shape – false label.
- I struggle to keep my shape.

Desha :

- Localisation, also borrowed.
- Really speaking, I am Satyam, Jnanam, Anantham Brahma...

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

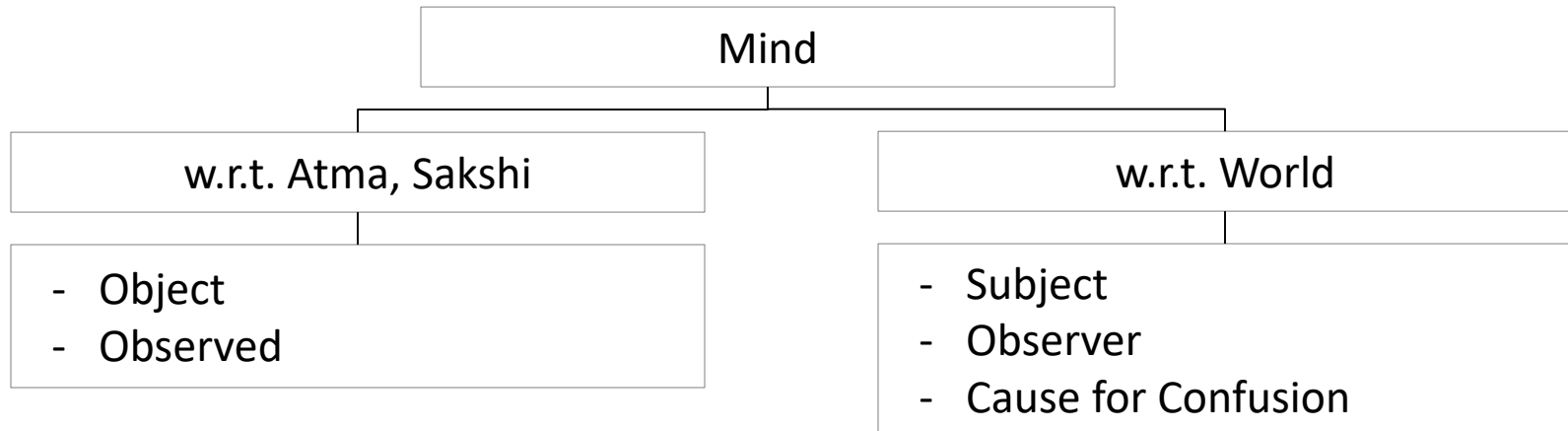
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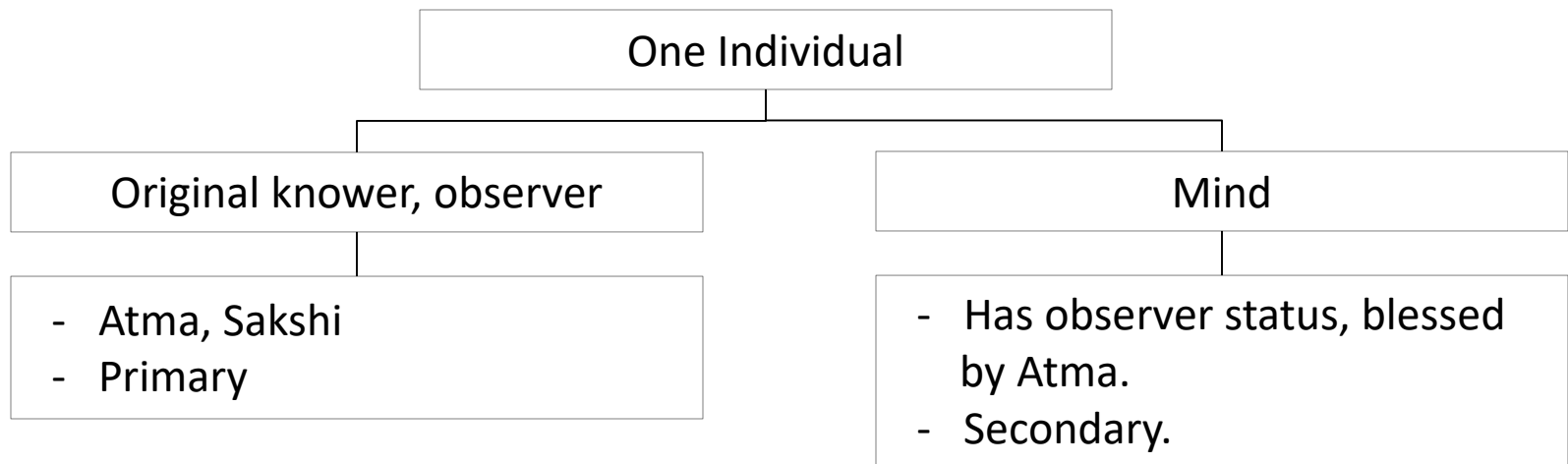
- Ahamkara is cause of all problems.

Tatwa Bodha :

- Ahamkara = I – thought.
- Here, object of I thought = Mind + Chidabasa.
- Why mind cause of all problem?
- Mind is standing in between.

Atma	Mind	World
<ul style="list-style-type: none">- Always Sakshi- Observer- Ever Drk	<ul style="list-style-type: none">- In between false entity.- “Vasapadi”, steps outside house.- In between Drk and Drsihyam.- Enjoys subjecthood and objecthood.	<ul style="list-style-type: none">- Always object for me.- Ever Drishyam.





- Because of proximity of 2 observers, we take attributes and Atmas attributes as minds attributes.

Example :

- Water when mixed with milk gets colour of Milk.
- Similarly Attributes of secondary observer are transferred to Atma, Primary observer.

Atma	Mind
<ul style="list-style-type: none"> - Lends Chaitanyam to Mind. - We loose sight of Atma like the Screen and get lost in movie. <p>Example :</p> <ul style="list-style-type: none"> - Original Sun forgotten when absorbed in reflected sun. 	<ul style="list-style-type: none"> - Mind seemingly lends attributes to Atma. - Limitation of Mind transferred to limitless Atma modification of mind transferred to Changeless Atma. - Plurality of Mind, secondary observer transferred to nondual Atma. - Attributes of Reflected Medium transferred to Sun.

- Kriya – Motion, Akriti – shape, form, Desha – Location, of water containers transferred to Sun.
- Similarly container mind has its own attributes transferred to Atma.
- It appears I – Atma am in class.
- Mind is in class, but I say I am in class.
- Location of mind transferred to Atma.
- So many minds in class, plurality of mind transferred to Atma.
- All confusions because of secondary observer.
- No need to destroy mind.
- Through mind alone transactions are possible.
- Understand attributes of mind do not belong to me.
- This is Atma – Anatma Viveka.

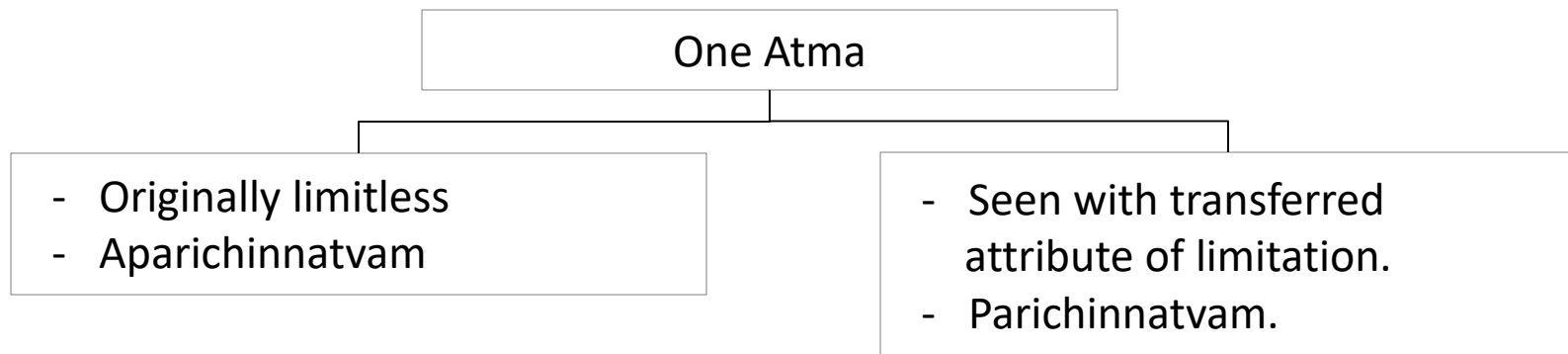
Verse 50 – Introduction :

न च विरुद्धधर्माणाम् ? एकत्र अनुपपत्तिः ।
किं कारणम् ?

*na ca viruddha-dharmāṇām ekatrānupapattiḥ.
kiṃ kāraṇam*

Also, the presence of contradictory qualities in the same place is not untenable. How is it so?
[Introduction - Chapter 2 – Verse 50]

- How can attributes of mind be transferred to Atma.



- How 2 attributes in one Atma.
- How non duality and plurality can coexist in one Atma?

a) Virudha Dharmanam – Opposite attributes – Ekatra in one Locus Atma Sakshi is Anupapatti, is illogical.

b) Na Cha :

- You should not entertain such a doubt.

- In Atma, opposite attribute of Advaitam and Dvaitam can coexist as Satyam and Mithya.
- Superimposed attributes can happily coexist in one locus.

Example	Mirage
<ul style="list-style-type: none"> - Dry Sand - Satyam 	<ul style="list-style-type: none"> - Overflows the dry Sand. - Water is relative Satyam, Mithya.

- Limitlessness of Atma can coexist with superimposed limitation.
- It is possible in one and same locus.

Example :

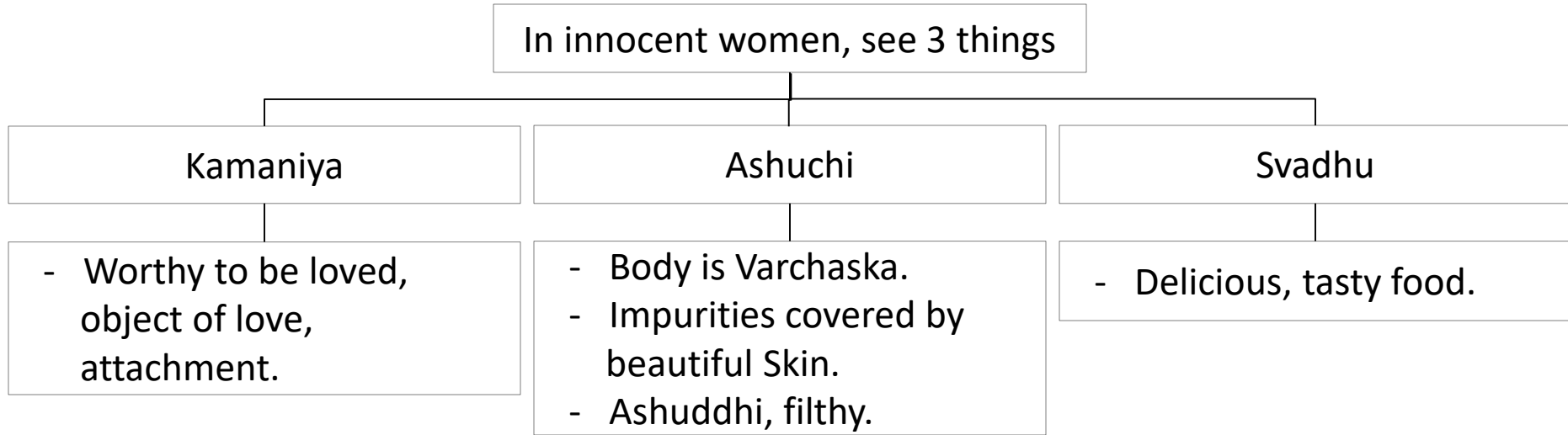
- One person looked at as Shatru and Mitra by different people.
- Shatru and Mitra status are opposite attributes, not intrinsic like height, weight etc.
- Shatrum and Mitram statuses are superimposed.



- Both mental projections, they are not there, can coexist in one person.

c) Ekasyam Eva Yoshiti :

- Yoshi = Nari – Stree.



- Body does not have 3 attributes.
- Drishti transmits 3 attributes.
- Opposite attributes can coexist.
- Kamaniya, Ashuchi, coexist, Kalpitatvat.
- In the same way, Atma innocently getting these attributes of mind.
- From Ahamkara angle we say Ragi, Dveshi.

In Atma : Nirvana Shatkam

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
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I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- **Moksha is also attribute of confused mind, Baddaha.**

- Enlightened mind = Mukta.
- Atma neither Baddaha or Mukta.

Verse 50 :

कल्पितानाम् अवस्तुत्वात् स्यादेकत्रापि संभवः ।
कमनीयाशुचिः स्वाद्वी इत्येकस्यामिव योषिति ॥ ५० ॥

*kalpitānām avastutvāt syād ekatrāpi sambhavaḥ
kamanīyā 'śuciḥ svādvity ekasyām iva yoṣiti*

Since the illusory qualities do not really exist, they can inhere even in the same place, just as one and the same maiden is thought of as beautiful, impure, and tasty. [Chapter 2 – Verse 50]

a) Iyam – Kamaniya, Ashuchi, Svadi :

- Lovable, filthy, delicious, one women's body is perceived.

b) Ekasya Eva Yoshitva Syat :

- Such a thing happens.

Verse 51 – Introduction :

न चायं क्रिया-कारक-फलात्मक आभास
ईषदपि परमार्थवस्तु स्पृशति, तस्य
मोहमात्र-उपादानत्वात् ।

*na cāyaṃ kriyā-kāraka-phalātmaka ābhāsa
īṣad api paramārtha-vastu sprśati tasya
moha-mātropādānatvāt*

This false appearance of [the world of] action, factors involved in action, and their result does not touch the real Self in any way, since it is caused by delusion (avidya). [Introduction - Chapter 2 – Verse 51]

- Verse – Missing in the book.
- Page 194 of text – Notes – verse mentioned.
- Going to binary format, if you see, you will have no problem.

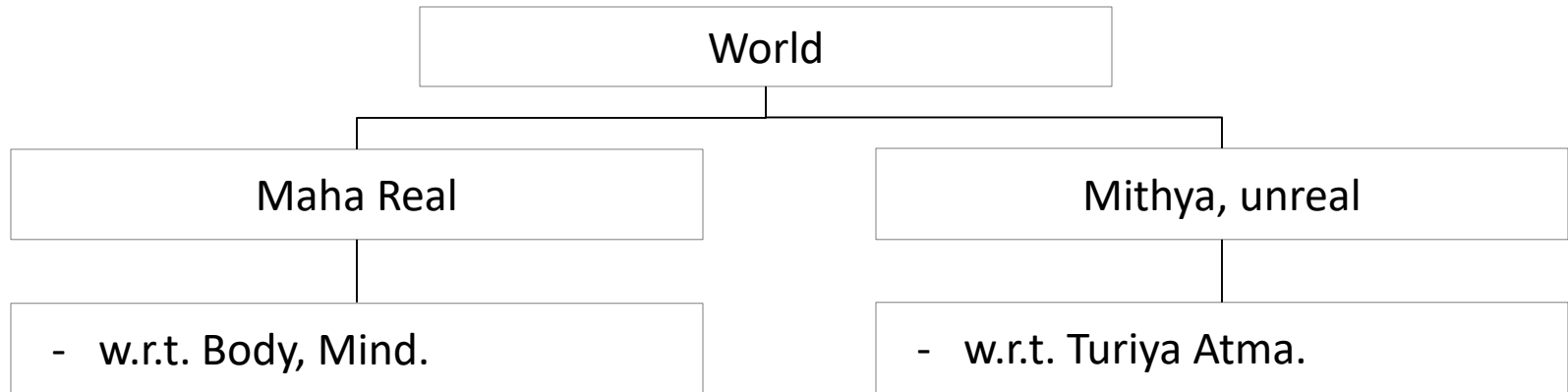
I	Everything
<ul style="list-style-type: none">- Sakshi, Atma- Observer	<ul style="list-style-type: none">- Observed- Anatma

- Why binary?
- Only Atma – Anatma exists.

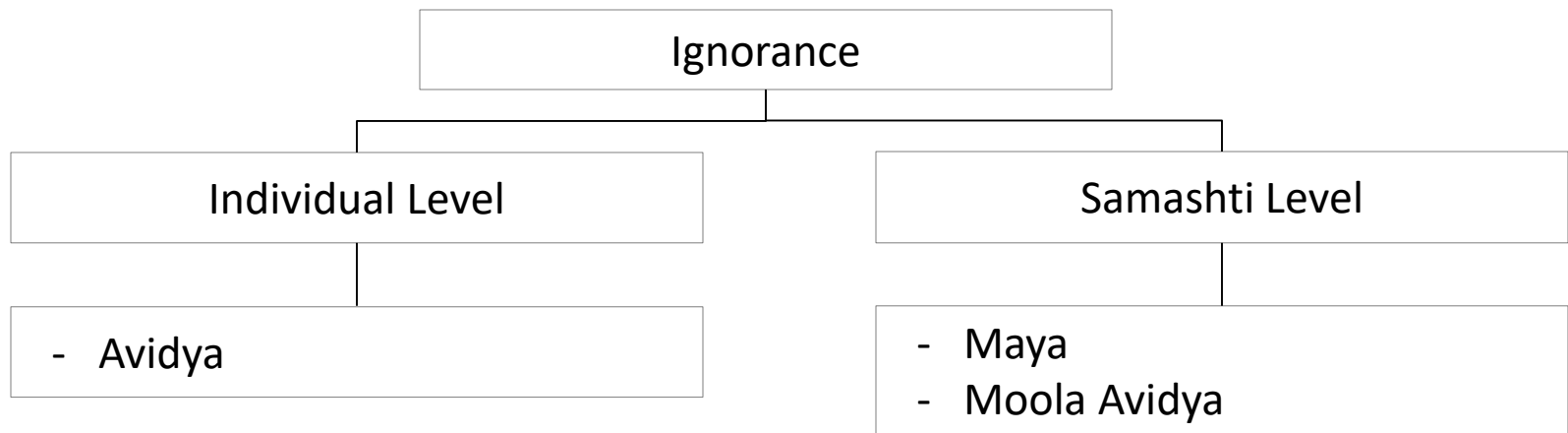
Atma	Anatma
<ul style="list-style-type: none"> - Observer - Consciousness - Higher order of reality. - Turiyam 	<ul style="list-style-type: none"> - Observed, Ayam <ul style="list-style-type: none"> ↓ Body / Mind / World - Ahbasa, Mithya, Lower order of reality compared to Turiyam. - Vyavaharika Satyam. - In form of Karakams, Karakani <ul style="list-style-type: none"> ↓ - Accessories - Body, Mind, sense organs used for Karma - Family members used for Samashti Karma. - Everything in creation is called Karakani.

- When Karakams join together, Kriya is born, Varieties of Karmani, Laukika, Veidika Karmani, Secular, Sacred, Kahikam, Vachikam, Manasam.
- From Karakams, Kriya born.
- **Kriya Janya Phalam :**
Actions produce Varieties of Phala, results.
- Everything in creation is Phalam.
- Body result of Purva Janma Karma.

- Body Karakam for next Janma.
- Every object is Karakam + Kriya + Phala, Atmakaha (of Nature of).
- Such a universe is Abhasaha.
- Abhasa means Mithya from standpoint of Turiya Chaitanyam, Atma.



- What happens in the world affects body – mind, both influenced by world.
- Majority question you from standpoint of world, not turiyam.
- For world, your Answer should be world is real.
- In Naishkarmya Siddhi, we have raised our level from Δ to Binary format.
- w.r.t. me Sakshi, world is Abhasa, Mithya, Anatma.
- **Why Mithya?**
Moha Matro Upadanatvat.
- World is created by Avidya or Maya, product of ignorance.



- Upadana Karanam – Projected by Ignorance.
- Therefore Mithya.
- How tangible world Mithya?
- Mandukya Upanishad – Chapter 2 – Gaudapada explains.

Example :

- Dreamer in dream will never accept dream as unreal.
- Dreamer = Ignorant person – ignorant of waker, waking world.
- Waker ignorant about Turiya Nature of self.
- Will never accept waking as unreal.
- On waking up to Turiya Jnanam, Anaadi Mayaya Suptaha, Yada Jivaha Prabudyate.
- From Turiyam angle Moha Matram Karakam Yasya.
- Therefore I Atma is Satyam.

- Anatma including mind is Mithya.
- Anatma can't touch me, affect me in any way.
- I am Asangaha.

Ishad Api :

- Even a little bit mirage water can't wet Sand.

Na Sprishati :

- Does not taint or affect.
- Kriya Karaka Phalatmakam Prapancha, world including mind does not taint.

Paramartha Vastu :

- Absolutely real entity called Atma.
- I know I am Atma, I have to do Viparita Bavana Nivritti or Vasana Kshaya or practice meditation is misconception.
- No Vasana in Atma to remove, mind has Vasana.

- **Neither mind nor Vasana can not touch me, claiming this is meditation.**

Verse 51 :

अभूताभिनिवेशेन स्वात्मानं वञ्चयत्ययम् ।
असत्यपि द्वितीयेऽर्थे सोमशर्म-पिता यथा ॥ ५१ ॥

*abhūtābhiniveśena svātmānaṁ vañcayaty ayam
asaty api dvitiye 'rthe soma-śarma-pitā yathā*

Even though there is no second entity, this (Jiva) deceives itself by imagining what does not exist, like the father of Somasarman. [Chapter 2 – Verse 51]

a) Abuta Abiniveshaha :

Mandukya Upanishad :

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते ॥ ७५ ॥

abhūtābhiniveśo'sti dvayaṃ tatra na vidyate |
dvayābhāvaṃ sa buddhvaiva nirnimitto na jāyate || 75 ||

Man has mere persistent belief in the reality of the unreal (which is duality). There is no duality (corresponding to such belief). One who has realised the absence of duality is never born again as there remains, no longer, any cause (for such birth). [Chapter 4 – Verse 75]

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्वैव निःसंगं विनिवर्तते ॥ ७९ ॥

abhūtābhiniveśāddhi sadṛśe tatpravartate |
vastvabhāvaṃ sa budhvaiva niḥsaṃgaṃ vinivartate || 79 ||

On account of attachment to the unreal objects, the mind runs after such objects. But it comes back (to its own pure state) when it becomes unattached (to objects) realising their unreality. [Chapter 4 – Verse 79]

- Strong feeling, that there is a real world existing outside me.
- Intense notion called Abhinivesha, strong sense.
- Abutha – non existent, even though it is not there, called Megalomania.
- Assume diseases which I don't have, after reading supplement in life section of straits times.
- Fear can project non existent things.
- Greater fear, greater projection, unreal projection becomes reality.

- As a man thinks, so he becomes.
- Abutha Abinivesha, strong projection of non-existent.
- No world outside consciousness, but this Abhinivesha is strongly there.
- I myself lend existence to world, having provided existence, I myself am persecuted by same world.
- I project, empower the world, get persecuted, complain to guru.
- All seem to be unbelievable.

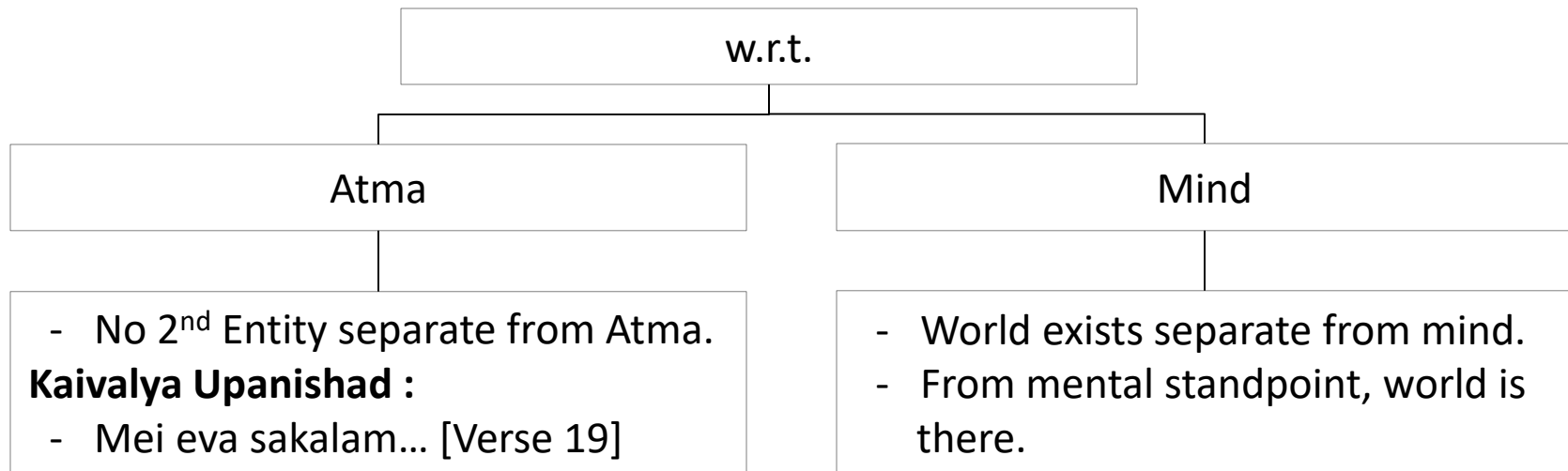
Example :

- Dream.
- Out of my own Vasanas, Samskara, I myself project unreal dream world, give reality, existence, get persecuted, come to Bagawan and cry.
- This is called Abut Abinivesaha.

Example : Children's game

- Press coin on forehead, coin removed, child asked to bend head and hit behind for the coin to fall which is not there!
- Due to strong pressure, you get sense of coin is there.
- This is like our Samsara we are hitting all over to remove it.
- Samsara is a sense which is nonsense, Abhutha Abiniveshaha.
- Because of obsession with nonexistent, Svatmanam ayam Vanchayati.

- Following myself through Laukika, Veidika, Vedanta Pariharas for solving nonexistent Samsara.
- Vanchayati - Hitting himself, even though there is no other 2nd entity other than Atma.



Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

b) Asato Api Ayam Vanchayati :

- Even though it is not there, this person continues self delusion trip.
- He is harming himself only.

c) Soma Sharma Pitha :

- Story of Brahmachari taking vessel going to house for Biksha, sleeps under tree, dreams he becoming scholar, with wife, house, child, wife mistreats child and he kicks her, bowl falls down, he is awake.
- Cause of problem is his own day dreaming.
- Nonexistent Son destroys vessel in waking.
- Similarly in waking, we are hurting ourself.

Verse 52 – Introduction :

वस्तु-याथात्म्य-अनवबोधपटल-अवनद्धाक्षः सन् ।

vas̥tu-yāthātm̐yānavabodha-paṭalāvanaddhākṣaḥ san

With the visual sense concealed by the veil of ignorance of the real nature of the object.
[Introduction – Chapter 2 – Verse 52]

- Same idea repeated,
- Whole problem is one of ignorance because of which mind, the secondary observer has become real.
- Real Ahamkara, really unreal is causing all problems.
- Need not destroy Ahamkara.

• **Understand Ahamkara and learnt to use it as a Drama.**

- Let Ahamkara be Vesham you put on.
- Who are you?

Sakshi.

• **Live life of Sakshi with Ahamkara Vesha, then life becomes entertainment.**

- You forget Sakshi nature and become Ahamkara, then life becomes struggle.
- That alone is solution.

a) Anavabodha Patalavana Akshaha :

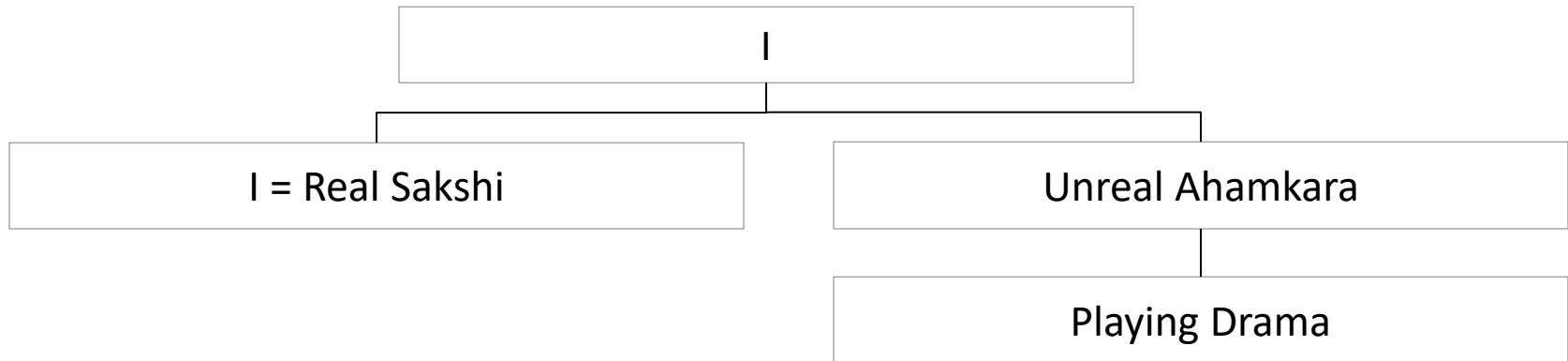
- Eye of wisdom has been covered.

b) Agyana timiran Antaha :

- Nashyati Avanabodhah, covered, veiled by Anavabodha Patalaha, piece of cloth, veil, like cataract.
- Anavabodha = ignorance.

c) Vastu Tadatmayam :

- Real nature of things.
- What is real nature?
- I am composite entity, consisting of 2 components.



- Like watching serial, get into emotions of character, shed tears, at will can raise level.
- This is only serial, suffering of “Chithi”.
- Cry with capacity to raise level to Jnani.
- Raise level at will to Binary format.
- Another tragedy or comedy, its entertainment.

Revision :

Verse 52 :

सुभ्रूः सुनासा सुमुखी सुनेत्रा चारुहासिनी ।
कल्पनामात्रसंमोहाद् रामेत्यालिङ्गतेऽशुचिम् ॥ ५२ ॥

*subhrūḥ sunāsā sumukhī sunetrā cāru-hāsini
kalpanā-mātra-saṁmohād rāmety āliṅgate 'śucim*

A person embraces, due to delusion caused by ignorance, an impure woman imagining that she has beautiful eyebrows and nose, beautiful face and eyes, and lovely smiles.
[Chapter 2 – Verse 52]

- Nature of Ahamkara, how it is only Anatma, how this Ahamkara is becoming cause of Samsara.

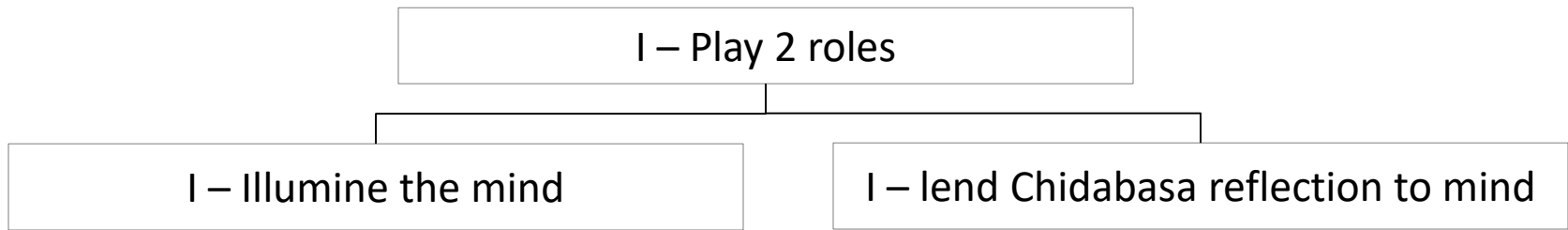
I) Aham is Pseudo I, false I when mind is mistaken as myself.

- When mind Anatma mistaken as myself with legitimate reason, mind becomes object of experience.
- Mind, Jadam, made of subtle Pancha Butas – like external world.
- Mind is illumined by Atma by its mere presence.

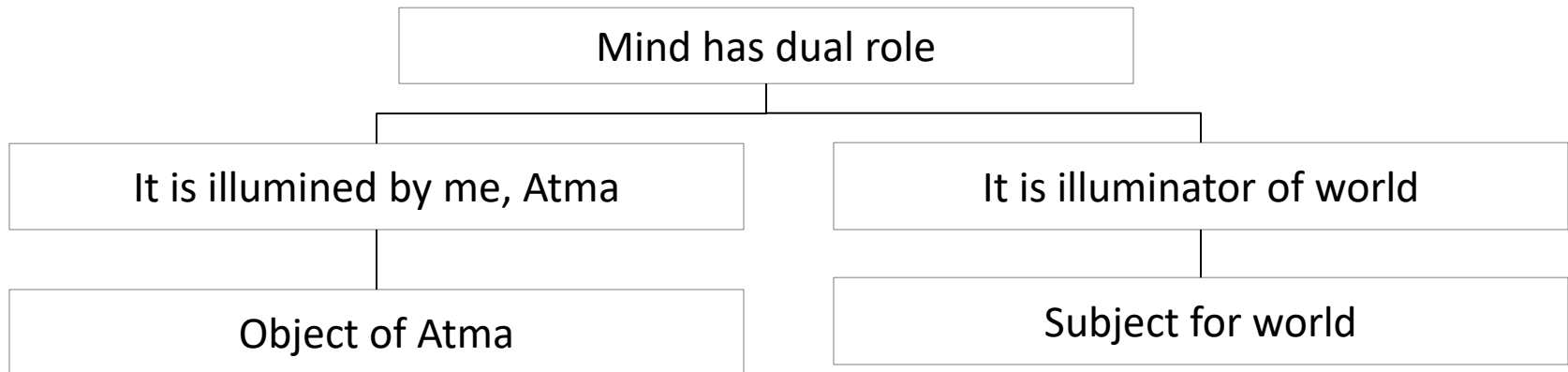
II) Illumination is not a job Atma does.

- In its presence, mind gets illumined.
- Mind has subtle refined nature, made of Sukshma Butas.

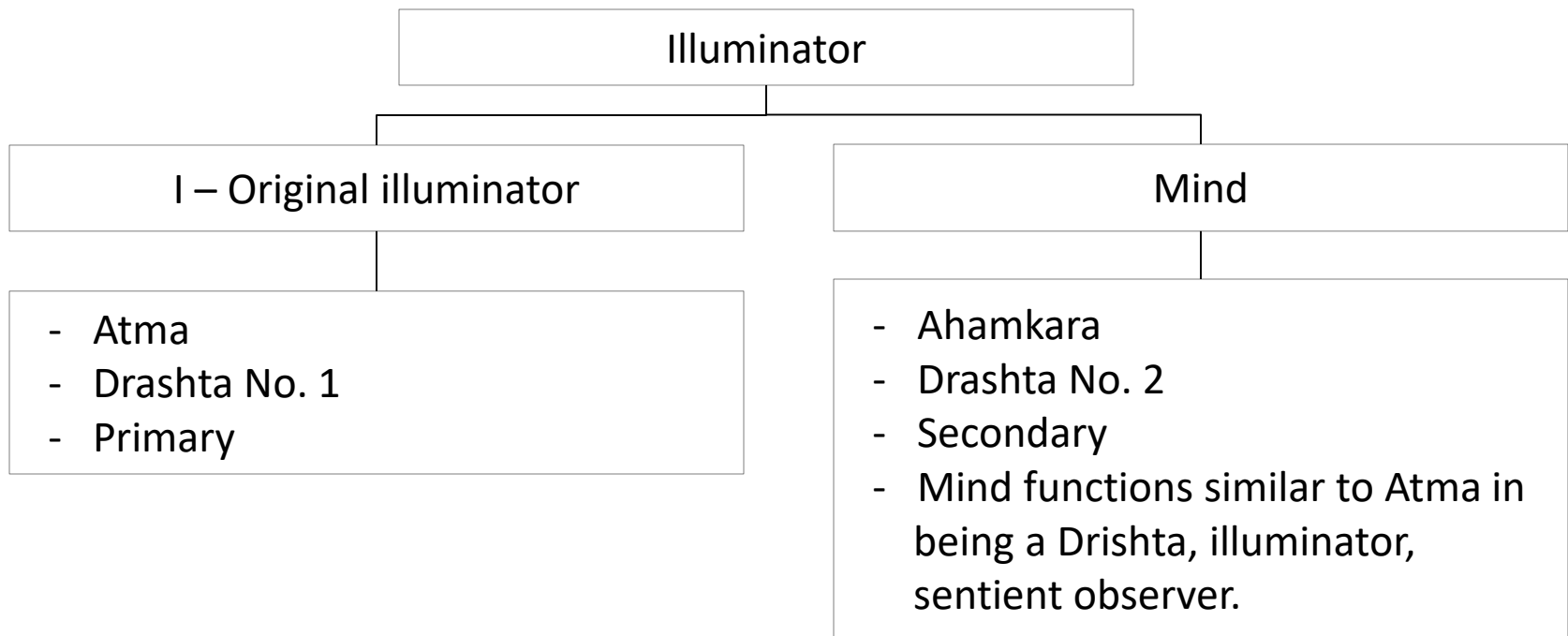
- **While mind gets illumined by me, it receives a reflection of me the consciousness which reflection is called Chidabasa.**



- Illumination and Chidabasa lending are both simultaneous which I do without willing, wishing, desiring, planning, but by my mere presence.
- Moment mind receives Chidabasa, mind also gets capacity to illumine the external world.
- Thus mind illumined becomes secondary illuminator.



- Because of dual status, confusion.
- 2 illuminators are there within body.



- Because mind imitates Atma, mind is mistaken as I the Atma.
- Mistaken mind is Pseudo I since it is mistaken I, called Ahamkara.
- Kara, suffix added to reveal it is Pseudo I – not real I – Atma.
- Real I, Atma has no connection with Bogya Prapancha.
- Therefore, I Sakshi am Abokta, real I, being Asanga Atma.
- Do not have connection with body, mind, Prapancha.
- I am Abokta.
- Pseudo I, which is mind, has got connection with Bogya Prapancha.
- Pseudo I is a Bokta, Ahamkara, Sasanga.

- Original I – Abokta, Asanga.
- Because of this confusion, I as Real I and I look upon myself as Bokta and I claim Sambanda with Bogya Prapancha.
- Introduce myself as a Sambandhi.

3 Confusions

- I – Abokta become Bokta.

- Bokta Sambanda which is not there, I see Bogya Sambandha.
- Bodya Sambanda created.

- Worst problem.
- Dangerous problem.
- I have concluded that I get Ananda through Bogya Sambanda.
- I conclude Bogya Sambanda gives me happiness.

- When I contact people, I have relationship and hunt for Ananda from the world.
- I am responsible for perpetuation of Bokta and Bogya Sambanda with all my relationships with the world.

3rd Blunder – World is Ananda Svarupa :

- According to Vedanta, Bogya Prapancha does not have a droplet of Ananda to give me.
- All Ananda belongs to original “I”, Atma.
- Original I, gets manifest when certain Bogya Vastus serve as a mirror.

- Objects of enjoyment are capable of serving as a mirror.
 - For me, my children, my assets, serve as a mirror.
 - For you, your wife, house, serves as a mirror.
 - For every person, according to Prarabda all objects serve as a mirror.
- **When I look at those Mirrors, my own Ananda manifests in the mirror and I conclude object gives me Ananda.**

Concluding :

- Mirror has a beautiful face.
- Beautiful face not there in mirror.
- Beautiful face is here on the shoulder.
- Every enjoyment is my joy.
- Samsari has successfully committed the blunder.
- I have become Bokta, have developed Bogya Sambanda and I have concluded, Ananda is coming out of Bhogya Sambanda and I struggle to retain that Ananda.
- All because of mistaking Pseudo I, Ahamkara as myself.

a) Vastu Yatatmaya Anavabodha Patala Vanaha Akshaha :

- Confused by Thin membrane of ignorance.

Guru Stotram :

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Ajnana Timirandhasya Jnanaanjanashalaakaaya
Chakshurunmilitam Yena Tasmai Sri Gurave Namaha

He who removes darkness of ignorance of the blinded (un-enlightened) by applying the ointment(medicine) of (Spiritual) knowledge. He Who opens the eyes, salutations unto that holy Guru.

- Patala Timiran = Membrane of ignorance.
- What type of ignorance?
- Vastu – Reality.

Yatatmaya – Svarupam :

- Atma Ananda Svarupam = Vastu Yatatmayam.
- I am the only source of Ananda.
- This alone I don't know, this is the real problem.
- Because of that he has become Pseudo I, Ahamkara, Bokta.
- Every relationship has a Bogya Vastu.
- In this Sloka – wife is taken as Bogyam.
- Ahamkara after lot of hunting, chose miss universe.

b) Subruhu Sunasa sumukhi sunetra caru-hasini :

- Subruhu – with beautiful eyebrows.
- Sunasa – Beautiful nose.
- Sumukhi – Beautiful face.
- Sunetra – Wonderful eyes.
- Charu Hasini – Beautiful smile.
- Bokta Ahamkara looks at Patni as Ramaa (feminine), source of happiness.
- Ajnani takes Pseudo I as himself and relates to Bogya Patni as Sukha Janakaha, Hetuhu.
- Rum – to revel Ramayati iti Rama – one who gives happiness.
- Wife gives rise to Sammohaha, delusion that she gives Ananda.
- Wife, Anatma, does not have a dot of Ananda but serves as a mirror.

c) Kalpana Matra Sammoha :

- **Because of Delusion caused by Shobhana Adhyasa, wrong perception, superimposition.**
- Seeing what is not there is Kalpana.
- Title you give to wife as source of peace, security, happiness is Kalpana Matram.
- Atma alone is Rama, Atma Rama, Ananda Ramanaha.
- Nothing deserves title of Rama Masculine or feminine.
- This I don't know, Shobhana Adhyasa Sammohaha.

- **Because of Chidabasa alone mind has become sentient becomes locus of blunder.**

- Because of delusion, what does he do?

d) Alingate :

- Embraces Bogyam, Patni, Putra, Mitra, Mata, Pitha, what is the body?
- Sukham Hetu, Varchaskam.
- Ashuddhi – container of filth.

Ashuchi Deham Alingate :

- All because, I have taken Ahamkara as myself.

Verse 53 – Introduction :

सर्वस्य अनर्थजातस्य जिहासितस्य मूलम् अहंकार
एव । तस्य आत्म-अनात्म-उपरागात् । न तु परमार्थतः
आत्मनोऽविद्यया तत्कार्येण वा संबन्धोऽभूत्,
अस्ति, भविष्यति वा, तस्य अपरिलिप्त-दृष्टि-स्वाभाव्यात् ।

*sarvasyānārtha-jātasya jihāsitasya mūlam ahaṁkāra
eva tasyātmānātmoparāgāt. na tu paramārthata
ātmano 'vidyayā tat-kāryeṇa vā saṁbandho 'bhūd
asti bhaviṣyati vā tasyāparilupta-dṛṣṭi-svābhāvyāt*

The ego alone is the root-cause of all evil, which men desire to remove, because it connects in its own being the Self and the not-Self. But, in reality, the Self has no relation with avidya or with its effect at any time - past, present, or future - since it is of the nature of eternal knowledge. [Introduction - Chapter 2 – Verse 53]

- Comes back to his topic of Ahamkara.
- Tatva Bodha – Ahamkara is, thought invoking individuality.
- Here not thought, entire Antahkarana with Chidabasa.

a) Sarva Anartha Jatasya Moolam Ahamkara Eva :

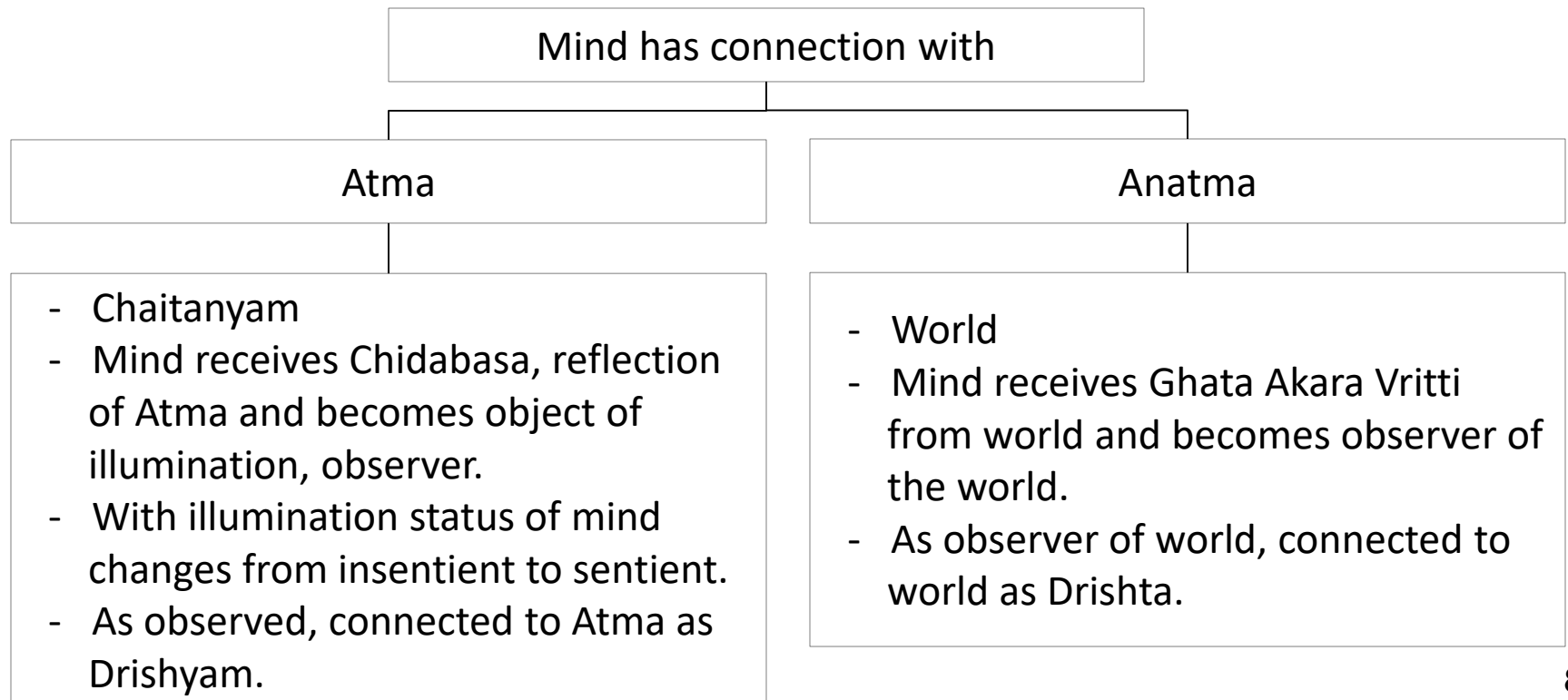
- Multitude of problems, sufferings, pains, evils, moolam – Root cause is Ahamkara.

b) Jihatitasya :

- Which every human being is struggling to get rid of, problem of Samsara is universal, objects may be different to some – buy / sell.
- Getting rid not universal but when it comes to Samskara problem every human being universally wants to get rid of Samsara, Jihati Tasya, desired to be removed.

- Ha Dhatu, To give up Prajahati Yada Kaman...
- Jihasati – desires to give up.
- That which is desired to be given up, which everybody wants to give up, Anartha Jatam.
- All problems which everybody wants to give up, Moolam, root of all of them is only Ahamkara, mind with Chidabasa.
- Why mind is Moolam?
- Mind, Pseudo – I, has dual status, therefore, this problem.

c) Tasya Ahamkarasya Atma – Anatma Uparagaat :



- Tasya Atma – Anatma Uparagaat, Atma – Anatma Sambandat.
- What is truth?
- Natu Paramatmanaha.

d) Atmanaha Avidya Nijatat Karyena Sambandaha Nasti :

- Atmanaha – for the real I, Avidya Tat Karyenaha Sambandaha Na Asti. No relationship at all.
- I am Asanga Atma without Sambanda with Avidya.
- I have no connection with ignorance.
- Why? – 2 reasons.
- Atma is Asangaha like space.
- Space can't have connection with anything.
- Atma, Paramartika Satyam.

Avidya	I - Atma
<ul style="list-style-type: none"> - Vyavaharika Satyam - Lower Order 	<ul style="list-style-type: none"> - Higher order. <p>Gita :</p> <ul style="list-style-type: none"> - Jyotisham tat Jyotihi... [Chapter 13 – Verse 18]

Gita :

ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥ १३-१८ ॥

jyōtiṣām api tajjyōtiḥ
tamasah param ucyatē |
jñānaṃ jñēyaṃ jñānagamyam
hṛdi sarvasya viṣṭhitam || 13-18 ||

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

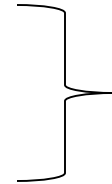
e) Tat Karyena Va Na Abuth :

- I don't have connection with Avidya – Maya or its products.
- What are the products?
- Entire Jagrat, Svapna Prapancha is product of Maya.
- Everything including mind is product of Maya – Avidya.
- They belong to lower order or reality.

• Avidya – Vyavaharikam

Mind – Vyavaharikam

All Sharirams - Vyavaharikam



Atma has no Sambanda
with Avidya Maya

Sage Ashtavakra :

- Idea of Sanyasa is born of ignorance.
- In other Vedanta books, Sanyasa is glorified as 4th Ashrama, goal of life, renounce everything and Sanyasa kept on top.
- Ashtavakra effortlessly brushes aside, he says “Whoever wants to take Sanyasa must be Ajnani”.
- Grihastas happy to read this, no need to take up Sannyasa what is Ashtavakras logic?
- His statement is Based on highest teaching of Atma.
- If I, atma have relationship, have to remove relationship.
- When I did not have Sambanda with anyone, why should I renounce.
- Real Sanyasa is understanding, I am Nitya Asangha.
- I as Atma don't have wife, Children, Guru, Sishya.
- Wise person is an eternal internal Sanyasi.

f) Na Asti, Na Abuth, Na Bavishyati :

- Abuth – negates past relationships.
- Na Asti – Negates present relationships.
- Na Bavishyati – Negates future relationships.

Brahma Jnanavalli – Mala :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence – Knowledge - Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

- Why Asangoham?

g) Tasyam :

- Real I.

h) Apari Lupta Drishta Surabhi Svabavayat :

- Nityopalabdhī Svarupa Atma.
- Nitya Atma Chaitanya Svarupa.
- Unborken Drishta, Seer, Observer.

Hastamalaka Stotram :

मनश्चक्षुरादेर्वियुक्तः स्वयं यो
मनश्चक्षुरादेर्मनश्चक्षुरादिः ।
मनश्चक्षुरादेरगम्यस्वरूपः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥

manashchakshuraderviyuktah svayam yo
manashchakshuradermanashchakshuradih |
manashchakshuraderagamyasvarupah
sa nityopalabdhisvarupohamatma ||7||

That which itself is different from mind, eye, etc. and is mind of the mind, eye of the eye, etc., which is inaccessible to mind, eyes, etc., I am of the nature of that ever-existing Atman. [Verse 7]

Brihadaranyaka Upanishad : Svayam Jyoti Bramana

यद्धै तत्र पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टे-
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Aham Asanga Chaitanyam.

Verse 53 :

दृश्यानुरक्तं तद्-द्रष्टृ दृश्यं द्रष्टृनुरञ्जितम् ।
अहंवृत्त्योभयं रक्तं तन्नाशेऽद्वैततात्मनः ॥ ५३ ॥

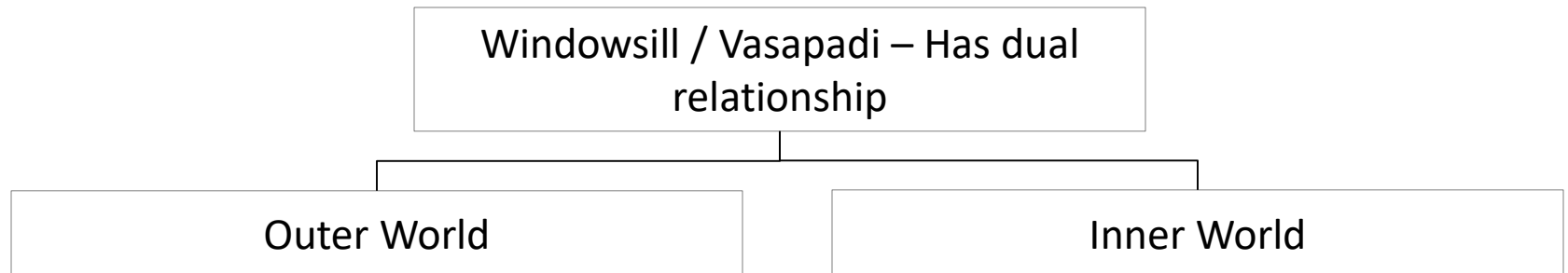
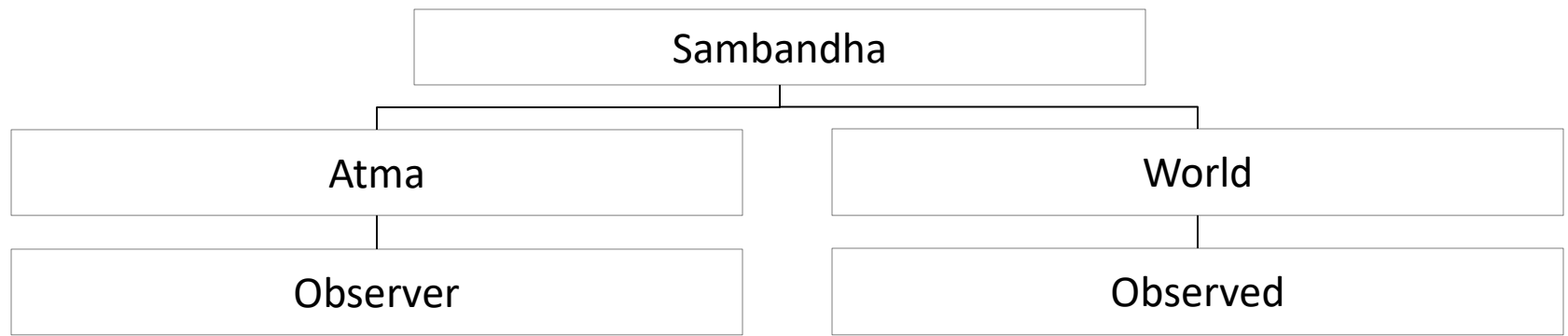
drśyānuraktaṁ tad-draṣṭr drśyaṁ draṣṭr-anurañjitaṁ
aham-vṛttyobhayaṁ raktaṁ tan-nāśe 'dvaitatātmanah

[The ego] which is connected with the objects which are seen becomes the seer. Being related to the Self, it becomes the seen. By the ego, both of them (the Self and the objects, which are seen) are connected. When it is destroyed, the Self remains non-dual. [Chapter 2 – Verse 53]

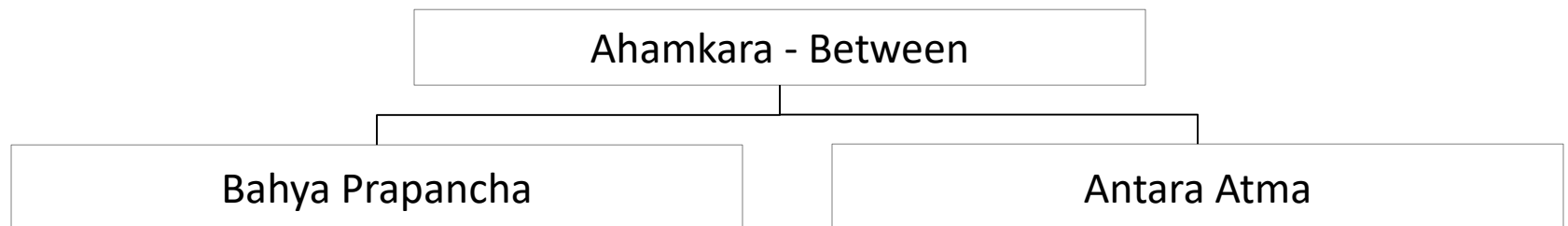
1st Line in Introduction of Verse 53 :

Atma – Anatma Upaaga :

- Mind has got dual Nature.



- Window does not belong to outside or inside.



- Mind has Ubaya Sambanda.
- This is explained in this Sloka.

a) Tatu :

- That, Ahamkara, Mind, Antahkaranam.

b) Drashtru Bavati :

- Becomes observer.

c) Drishya Anuraktam :

- Which is related to external universe as perceiver.
- When mind is connected to external universe, Paranchikani.

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

d) Drishyam – Bahrya Prapancha

- Anuraktam – Sambandam
- Drashtru Bavati.
- Mind → Drishyam, observed.

- **Mind enjoys status of observer – observed – Relationship.**

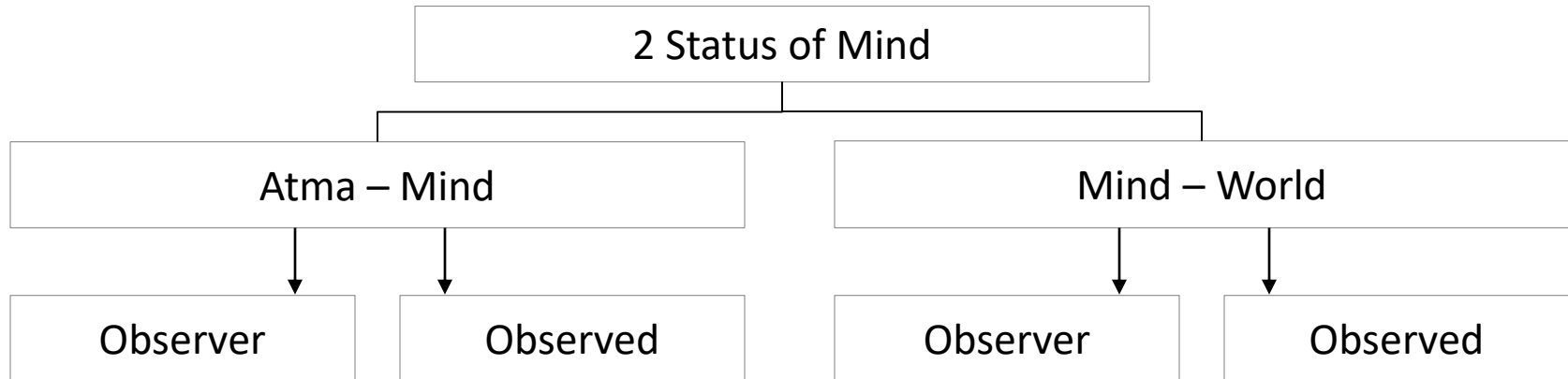
e) Tatu Anuraktam Antahkaranam :

- Drishya Raktam Satu, Drastrum Bavati.

- **Mind becomes observer when it is connected to external world.** Whereas,

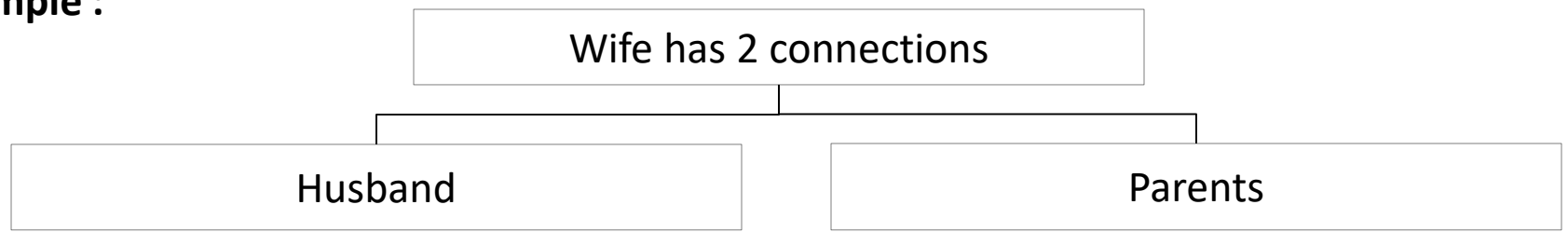
f) Tatu Eva Drishyam Bavati :

- Mind becomes observed, object.
 - Tad eva Antahkaranam Drishyam Bavati.
 - Drashtru Anuranjitam, when mind is connected to Atma, when mind is illumined by Atma and receives Chidabasa, borrows chidabasa.
- **As borrower of Chidabasa from Atma mind becomes Drishyam.**
 - **As lender of Consciousness to external world, by becoming conscious of world it becomes Drishta.**



- Atma – World – No direct connection.
- Only indirect connection brought about by meddling mind, Ahamkara.
- This connection does not really exist.

Example :



- Husband – Parents, no direct connection, called in – law.
- Vedantically – in law, connection created through intermediary entity, the mind.
- I – the Atma – with many Ahamkaras. Why?
- Once I am connected to Ahamkara, I get several Bogyam in laws.
- Really, I don't have connection with Bogya Prapancha.
- Drishya Drishtru Anuranjitam Sambanda – Connected.
- This Atma and external world really not connected.
- It is connected by Aham Vrittaya Ubayam Raktam.

2nd line :

- Aham Vrittaya, through Ahamkara, mind is linking factor, Ubayam Raktam.
- Atma – Anatma linked.

Amritabindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- How is it formed?
- Jagrat – Svapna – linking factor – mind, alone active.
- I experience world + receive all minds experience.

Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]

Jagrat - Svapna	Sushupti
<ul style="list-style-type: none"> - Mind active - Linking factor awake. - Become Bokta - Pseudo I 	<ul style="list-style-type: none"> - Mind resolved - Linking factor gone. - No Bokta - I am Abokta Atma. - My real Nature.

- Atma connected to external world by Ahamkara and when Ahamkara is negated, only nondual Atma left out.
- Physical destruction of mind not possible.
- Mano Nashaha is Mano Mithyatva Nishchaya, falsification of mind, belonging to lower order or reality from standpoint of real I.

Verse 54 – Introduction :

इह केचित् चोदयन्ति — योऽयम् अन्वय-व्यतिरेकाभ्याम्
अनात्मतया उत्सारितोऽहंकारो वाक्यार्थ-प्रतिपत्तये
सोऽयं विपरीतार्थः संवृत्तो यस्मात् “अहं
ब्रह्मास्मि” इति ब्रह्म-अहं-पदार्थयोः
सामानाधिकरण्य-श्रवणात् अनात्मार्थेन
सामानाधिकरण्यं प्राप्नोति । वक्तव्या च
प्रत्यगात्मनि तस्य वृत्तिः इति सोच्यते
प्रसिद्ध-लक्षणा-गुणवृत्तिभिः ।

*iha kecic codayanti yo 'yam anvaya-vyatirekābhyām
anātmatayotsārito 'haṁkāro vākyārtha-pratipattaye
so 'yam viparītārthaḥ samvṛtto yasmād ahaṁ
brahmāsmi brahmāhaṁ-padārthayoḥ
sāmānādhikaranyā-śravaṇād anātmārthena
sāmānādhikaranyam prāpnoti. vaktavyā ca
pratyag-ātmani tasya vṛttir iti socyate
prasiddha-lakṣaṇā- guṇa-vṛttibhiḥ*

Here some raise an objection : "Through the reasoning of anvaya-vyatireka the ego has been discarded as the not-self in order to comprehend the meaning of the [scriptural] sentence. But this leads to [constructing the meaning of the sentence in] a contradictory sense, the reason being that since the two words "Brahman" and "I" are in grammatical coordination in the sentence, "I am Brahman", Brahman must be identified with [the "I" which is said to be] the not-Self. But it must be said that the "I" signifies the inward Self [in order to justify the grammatical co-ordination]." The reply is that it signifies [the Self] through primary sense, secondary sense, and similarity. [Introduction – Chapter 2 – Verse 54]

- Don't forget analysis is for Mahavakya Jnanam and Nishta.
- This teaching is counter productive and argues against your final conclusion.

a) Ahamkaro Utsaritaha :

- Ahamkara is negated as Anatma.

b) Vakhyartha Pratipattaye :

- For knowing Mahavakya Jnanam.

c) Soham Viparithartahe Samruttaha :

- It will end in counter production.
- It will obstruct knowledge of Mahavakya.
- Possible doubt mentioned in verse 28 + 29 for further clarification here.

d) Iha :

- In this context.

e) Kechitu Chodayanti :

- If you raise such a challenge objection.

All our teaching :

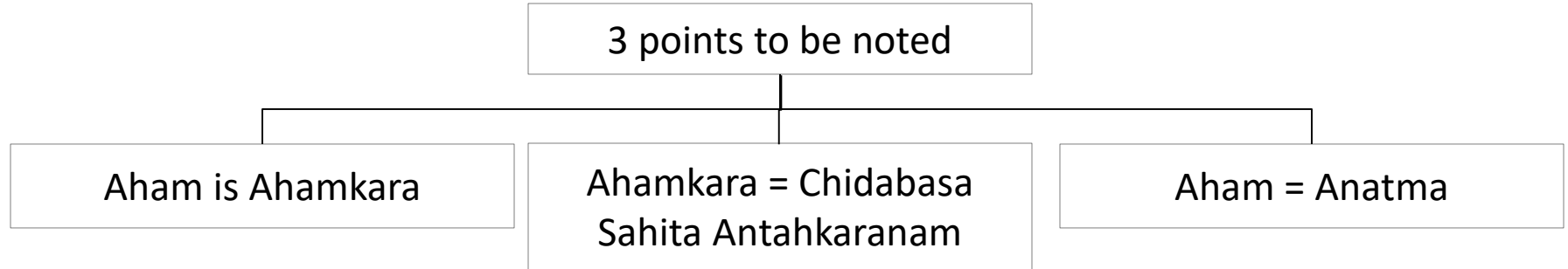
- Mind is Ahamkara.
- Ahamkara is Anatma.
- Analysis is to facilitate Tvam Pada Vichara.

Revision :

- Ahamkara – I, Aham, cause of all problems, Anatma, mind with Borrowed Chiabasa.
- Mind has become sentient because of presence of Atma.
- Because of Borrowed sentiency, mind has become observer, experiencer of universe.
- Therefore mind has got observer, experiencer status because of which it is referred as I – Ahamkara, which is Anatma only.

Purva Pakshi :

- If Aham = Ahamkara and Aham is with Chidabasa, Anatma.



- How do you explain “Aham Brahma Asmi”.
- Aham can’t be Brahman.
- How Samanadhi Karanyam equation between Aham, Anatma and Brahman.

Sureshvaracharya :

- First 2 lines of verse 54 introduction.

a) Iha Kashchitu Chodayanti :

- Some raise objection.

b) Yoyam Anvaya Vyatirekabyam Atmataha Utsaritaha Ahamkara :

- Ahamkara has been negated.
- Ut + Sru – to Uproot, Negate, destroy.
- Jadam Anatma, Maya Karyam, Mithya, by using Anvaya Vyatireka logic identify what is subject to change object, what is not subject to change – Atma.

c) Ayam Ahamkara Utsaritaha :

- All done with noble motive.

d) Vakyardha Pratipattaye :

- For the knowledge of Mahavakyam.
- Pratipatti, Jnanam.
- All efforts part of generation of Mahavakya Jnanam.

e) Vipari Artharthaka Samvruttaha :

- Efforts have become counterproductive.
- It will obstruct understanding of Mahavakyam.
- Why teaching counter productive?

Brihadaranyaka Upanishad :

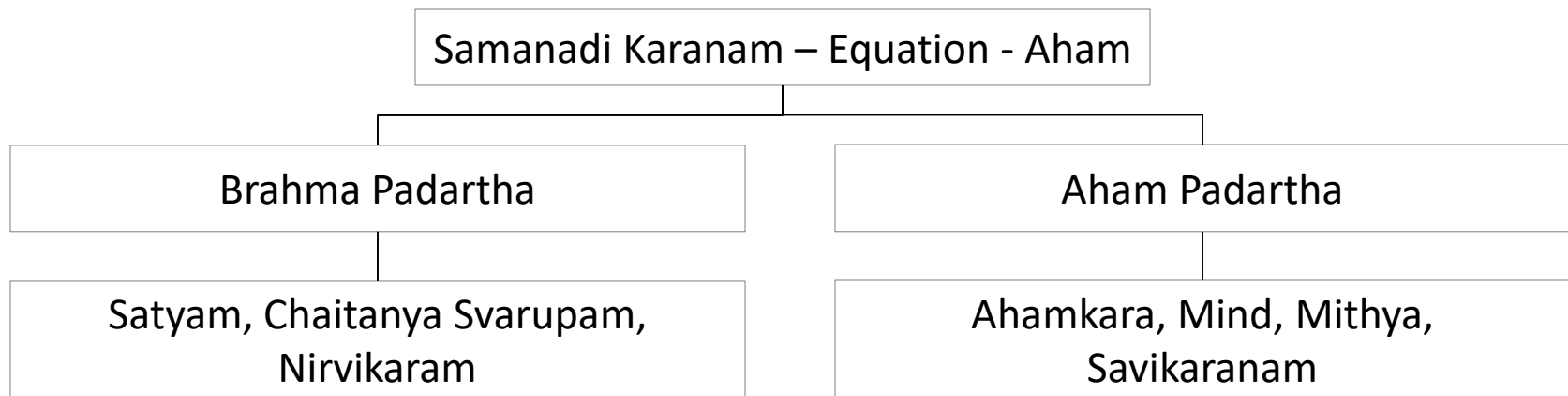
ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Aham Brahma Asmi.

f) Brahma Aham Padartayoho Samanadi Karanam (SK) Sravanat :



- Aham has diagonally opposite nature.
- Yushmavat Asmat Pratyayoho... Tamah Prasad Viruddha Svabavayoh, Samanadi Karanam Katham Bavati?
- Brahman's equation with meaning of Ahamkara, Anatma, Jadam, impossible.
- How Moksha through Mahavakya Jnanam?

g) Tasya, Vrittihi Vaktavayaha :

- For Aham, new implied meaning has to be given.
- New meaning refers to Chetana Brahma Tatvam behind Anatma.
- Pratyagatmani (inner self) Svarupa Chaitanyam.

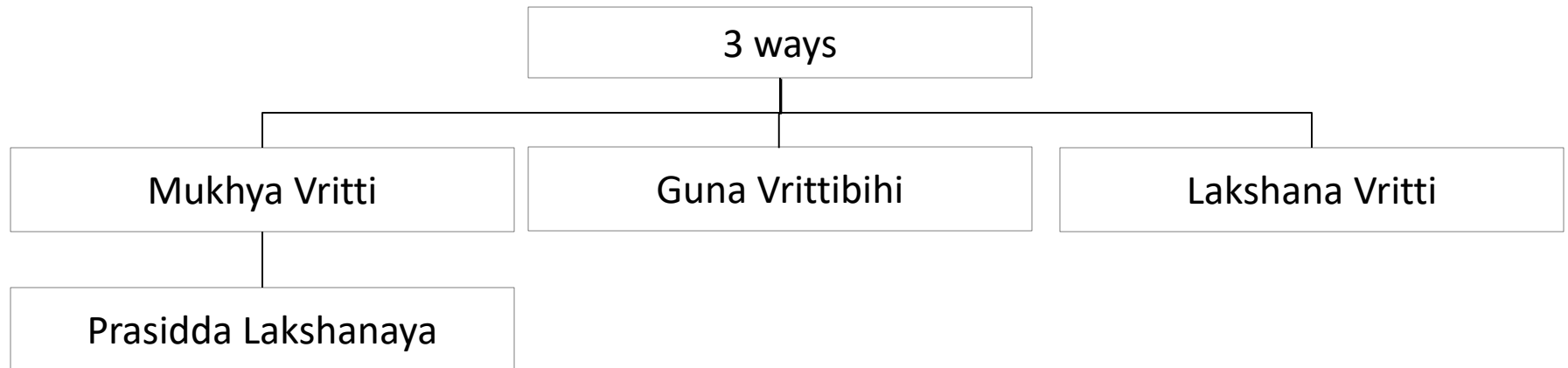
Sureshvaracharya :

h) Sa Vakyate :

- If student raises such objection, I have no problem.
- Aham can be used for consciousness also (Remember 5 points – not part...)

i) That Consciousness should be referred by appropriate interpretation.

- Sa Uchyate. How?



Verse 54 :

नाज्ञासिषमिति प्राह सुषुप्ताद्-उत्थितोऽपि हि ।
अयोदाहादिवत् तेन लक्षणं परमात्मनः ॥ ५४ ॥

*nājñāsiṣam iti prāha suṣuptād utthito 'pi hi
ayo-dāhādi-vat tena lakṣaṇam paramātmānaḥ*

Indeed, one who wakes up from sleep says, "I did not know anything [then]". The supreme Self is implied [by the I], as in the case of the burning iron [where fire is implied by the iron]. [Chapter 2 – Verse 54]

1st Method : Jahati Lakshana Vritti

- Primary meaning of word rejected.
- Secondary meaning closely associated with primary meaning taken.

Example :

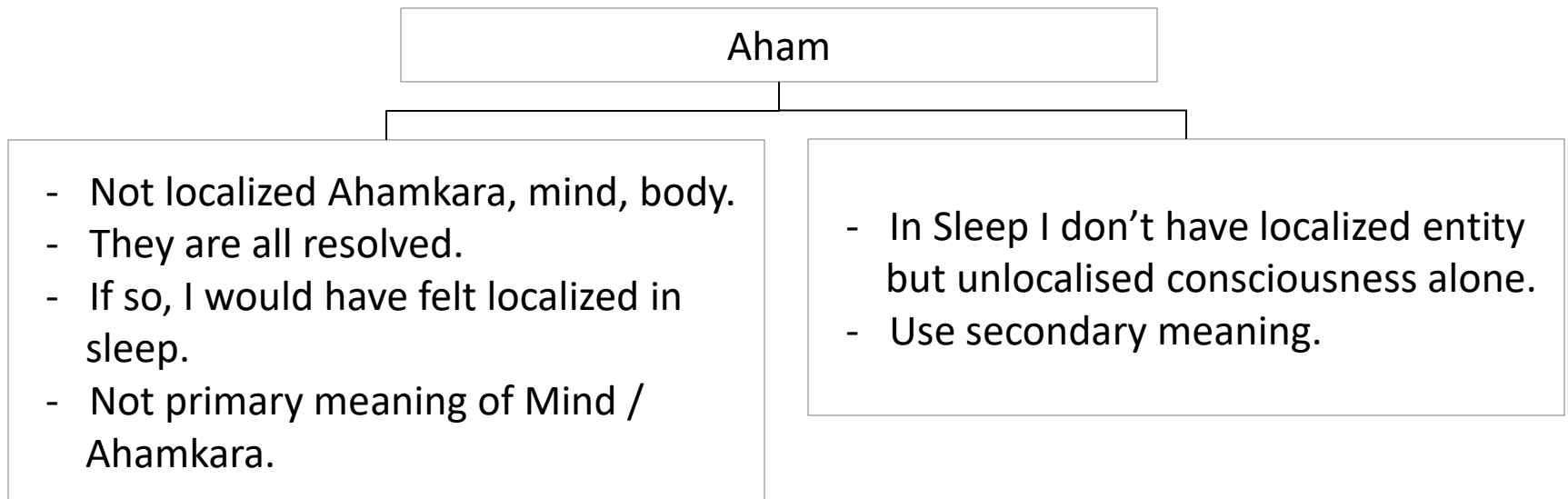
- Ayaha Dahati.
- Iron ball kept in fire.
- By Lakshana we say fire burnt my hand.
- Iron ball can't burn, Agni ultimately associated with Iron.
- Body / Mind – inert iron ball, no sentiency.
- Aham refers to sentiency in Body / Mind complex.
- Distinct, inherent, unlocated consciousness principle.
- Body, mind, Chidabasa rejected, Chit retained.

Example :

- Water burnt my hand.
- Actually fire burns not water.

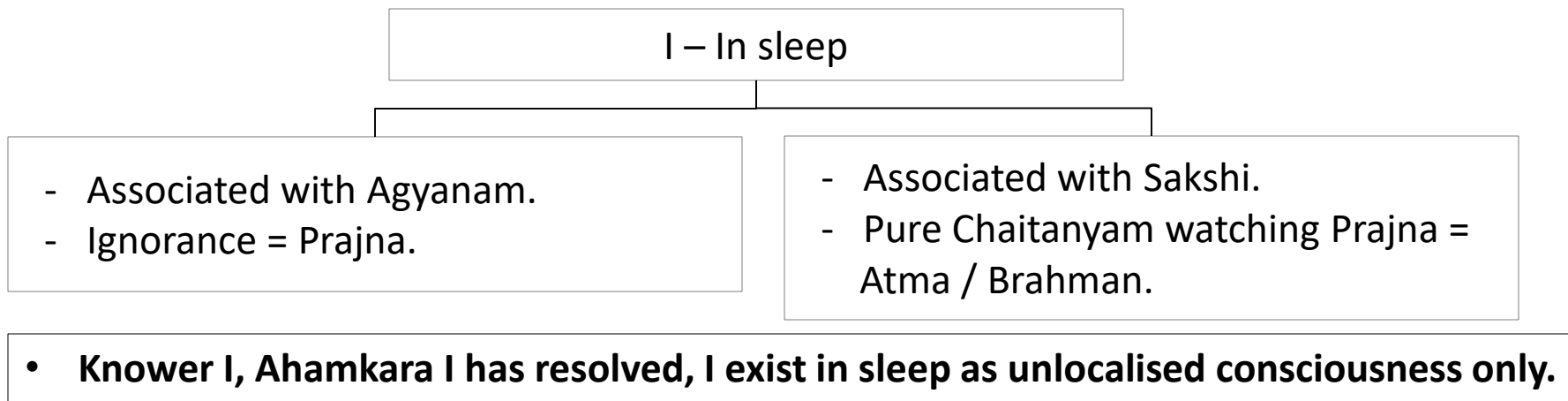
Example in Laukika Prayogaha :

- Example : Sushuptat Uptitaha.
- When person wakes up from deep sleep says.
- I slept well, I did not know anything, see anything, feel, think anything.
- I – Refers to someone who was existing in sleep.



- **I am using Aham for unlocalised consciousness.**

a) When we refer to sleeper I, Na Aham Ajnashitam, I don't know anything, I did not function.



b) Iti Praha :

- One doesn't say I am unlocalised consciousness, lacks Vedantic, Shastra Jnanam.

We say :

- I didn't function as knower because mind was resolved.
- I am Chaitanya Svarupa iti Prahi, I was unlocalised consciousness.

c) Sushupti Utpitata :

- After rising up from sleep, Ayo Dahati Vatu, Tena, because of that reason Paramatmane Lakshana Bavati.
- Word Aham can be used for pure consciousness inherent in the word like iron can be used in the sense of fire principle inherent in the iron.
- When you mean fire principle, iron rejected because iron does not have power.

- I am Brahman, inherent consciousness principle, reject Body / Mind complex, does not have Brahmatvam.
- Why you make big noise oh Purva Pakshi!
- Tena, Aham, Paramatmana Lakshanam Bavati, Jahati Lakshana.
- Vedanta Sara takes Bagatyaga Lakshana.
- Here Jahati Lakshana Taken.

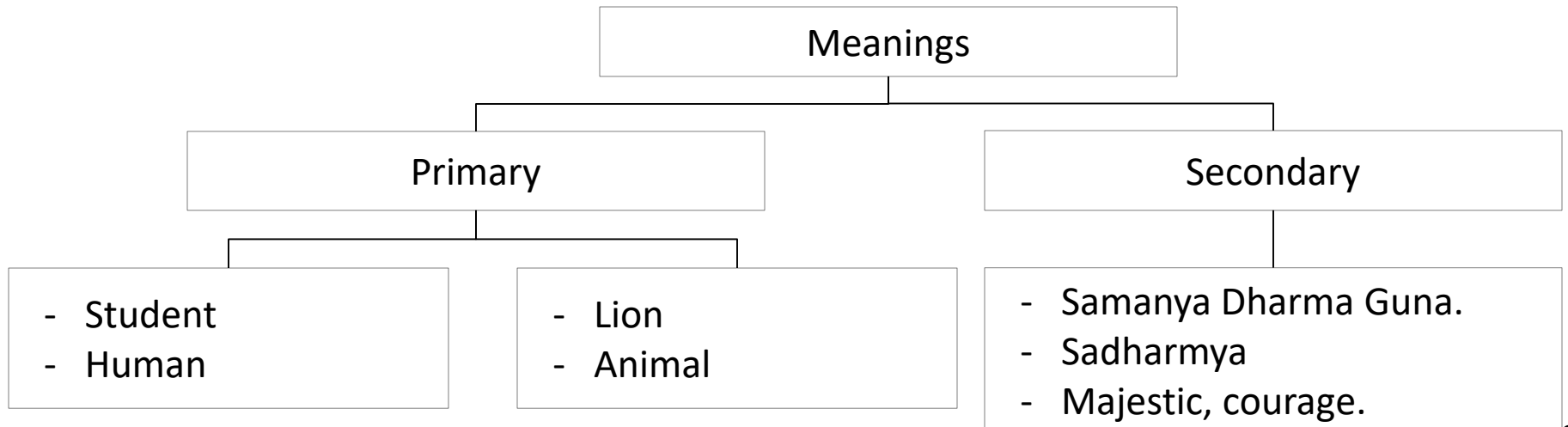
Verse 55 :

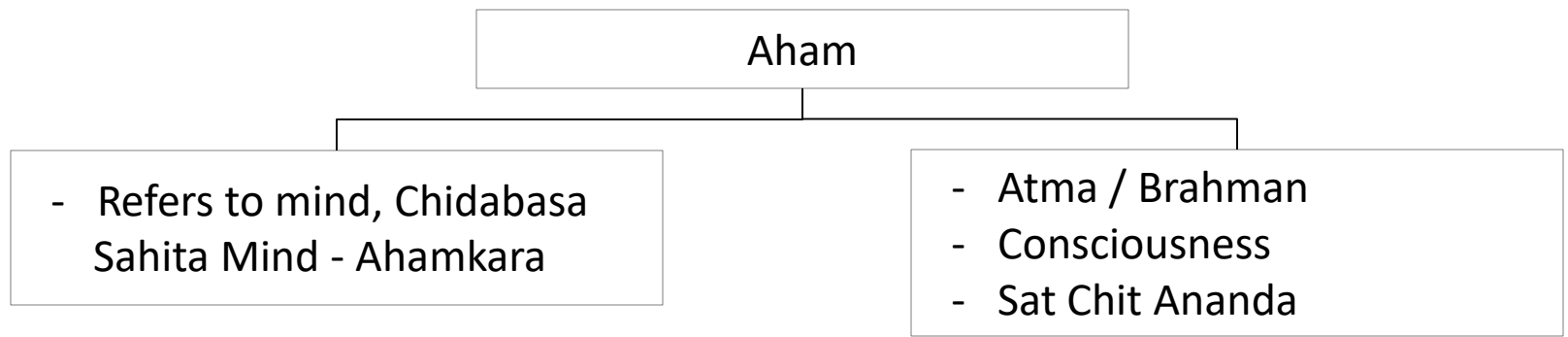
प्रत्यक्तवाद् अतिसूक्ष्मत्वाद् आत्मदृष्ट्यनुशीलनात् ।
अतो वृत्तीर्विहायान्या ह्यहंवृत्त्योपलक्षते ॥ ५५ ॥

*pratyaktvād ati-sūkṣmatvād ātma-dr̥ṣṭy-anuśīlanāt
ato vṛttir vihāyānyā hy ahaṁ-vṛttyopalakṣyate*

Since the "I" is inward, extremely subtle, and helpful to Self-realization, the Self is, therefore, implied by the "I"-notion, by discarding other notions. [Chapter 2 – Verse 55]

- Gauni Vritti – New method.
- Word gives different meaning, “Simho Manavaha”.
- Student is a lion.
- Singa Kutti.
- Student and lion equated.





a) Pratyaktvat, Ati Sukshmatvat Atma Drishti Anushilana :

- Pratyaktvam – Inner, Both internal w.r.t. Body, mind, sense organs, universe.
- Pratyagatma = Inner self.

Mind	Ahamkara
<ul style="list-style-type: none"> - Subtle body substance. - As in sleep. 	<ul style="list-style-type: none"> - Mind with Chidabasa. - Waker / Dreamer Ahamkara.

b) Ati Sukshmatvat :

- Sukshma – subtle.
- Not visible, Indriya Agocharam, Mano Agocharam.
- Can mind be objectified by mind.
- Refer Vichara Sagara – Mind can never see mind, subtle body, no consciousness, Bautika Prapancha.

Atma :

- Indriya, Mano Agocharam.
- Chaitanyam, invisible.

Mind :

- Indriya, Mano Agocharam.
- Jadam, invisible, travels after death.

Body :

- Visible, Jadam, Cremated.

Scientist :

- No mind other than Brahman.

Shastra :

- Mind Survives after body, brain burnt.
- Mind travels after death.
- No one can see mind leaving body.
- Mind, Chaitanyam both beyond observation, 2nd Samanya Dharma.

3rd :**c) Atma Drishti Anushilina :**

- Both have sentiency, Svarupa Chaitanya.

Atma	Ahamkara	
<ul style="list-style-type: none"> - Sentient by Nature - Eternally sentient. - Sentiency in potentil form in Pralaya Kala. - Atma has eternal original sentiency. 	<ul style="list-style-type: none"> - Resembles Atma, imitates Atma. - Eternally sentient. - In Potential form in Pralaya Kala. - No insentient mind experienced by us at any time. 	
	We Experience	
	Sentient Mind	No Mind
	Has borrowed sentiency in Jagrat / Svapna.	In Sleep
	<ul style="list-style-type: none"> - Mind is conscious entity only. - We have taken ourselves to be the mind. - We are worried after death, where we go? 	

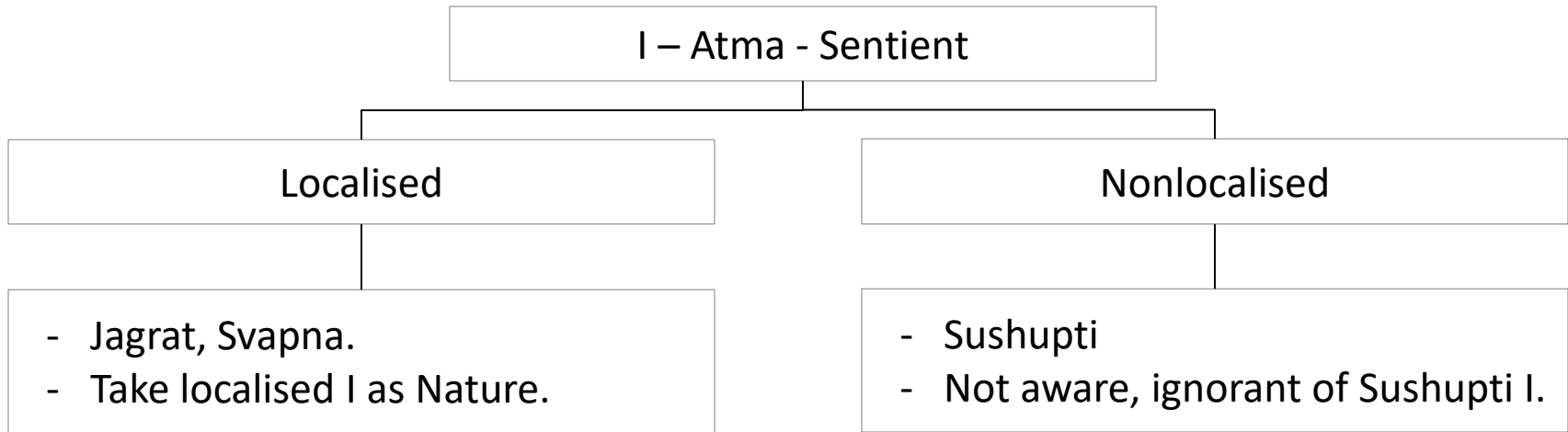
Prayer :

- I want to have Vedanta as Pramanam in every Janma and Shankara as Guru in every Janma.

**Saastram saareera meemaamsaa
Devastu paramesvarah I
Aacaaryaah Sankaraachaaryaah
Santu janmani janmani II**

If I have take to birth again and again please grant me these following wishes. Let shastra I follow be Sharira Mimamsa, let the Parameshwara be my Ishta Devata and let my Acharya be Shankara.

- 90% planning to attend Naishkarmya Siddhi – class in next Janma again!
- We take ourselves to be mind and are going to travel.
- Blunder continues inspite of Sravanam, Mananam, Nididhyasanam because of resemblance between sentient localized I and sentient nonlocalised I.

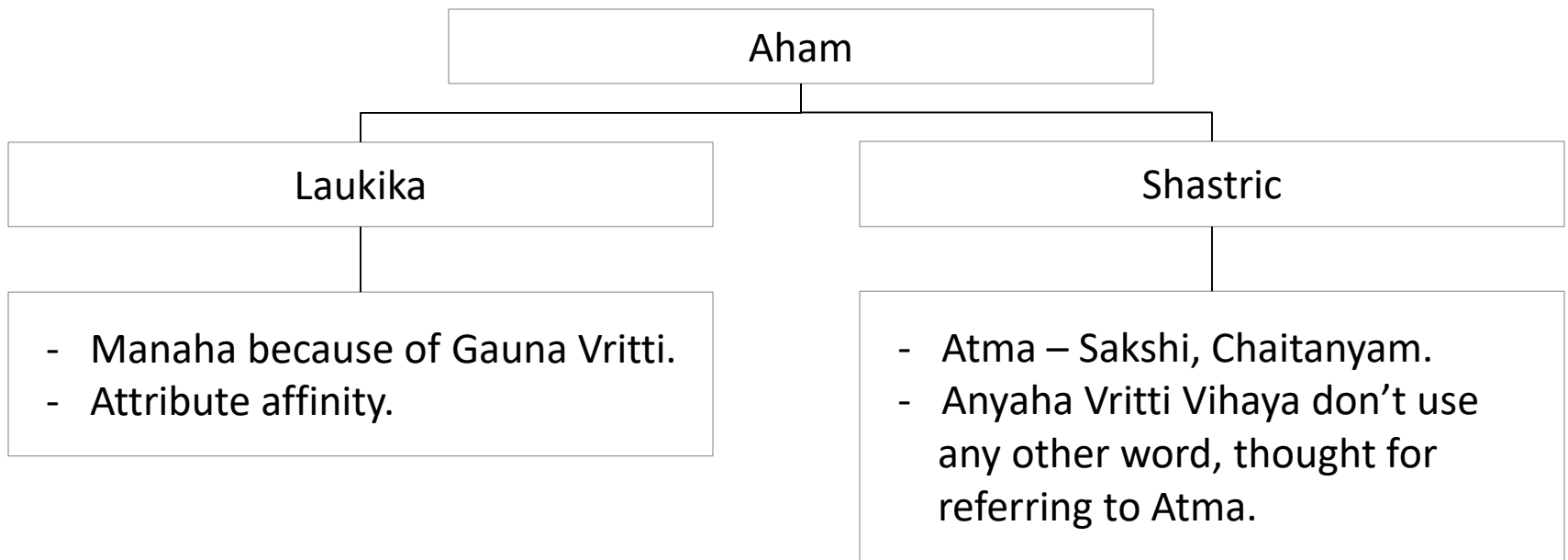


d) Ataha :

- Because of 3 Samanya Dharmyam.

e) Vritti Vihaya :

- All other Idam – “this” objective thoughts are rejected and Aham Vritti used.
- Normally Aham Virtti used for mind.



- Upalakshate – Atma can be referred as Aham in Mahavakyam by implication.

Verse 56 :

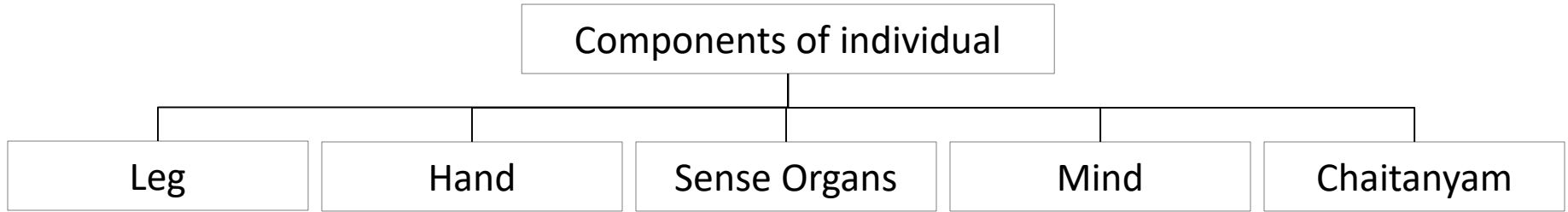
आत्मना चाविनाभावम् अथवा विलयं व्रजेत् ।
न तु पक्षान्तरं यायाद् अतश्चाहंधियोच्यते ॥ ५६ ॥

*ātmanā cāvinā-bhāvam atha vā vilayaṃ vrajet
na tu pakṣāntaraṃ yāyād ataś cāhaṃ-dhiyocyate*

The "I" does not exist without the Self; otherwise it will cease to be. And there is no other alternative. Therefore, the Self is denoted by the "I" notion. [Chapter 2 - Verse 56]

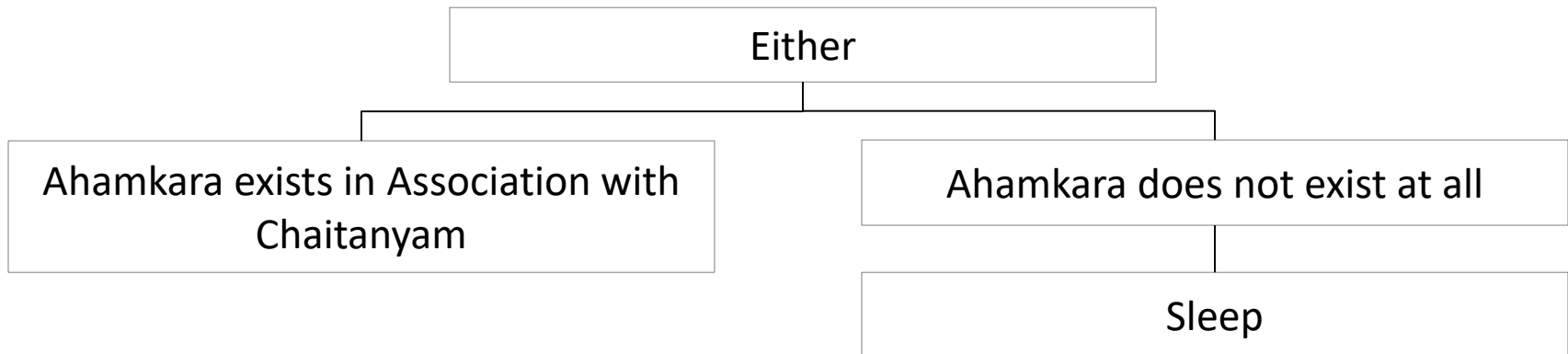
a) Mukhya Vritti :

- Even in primary sense, word I, can refer to consciousness part in individual.
- All pervading consciousness pervades body, mind, sense organs inseparably (Immanent).



- Component don't stand separately but integrally in individual.
 - Chaitanyam also is there, non-separably from individual's.
 - We use Aham for any component, hands, legs, mind.
 - I write → Hands write
 - I walk → Legs walk
- } Not whole body writes, walks.

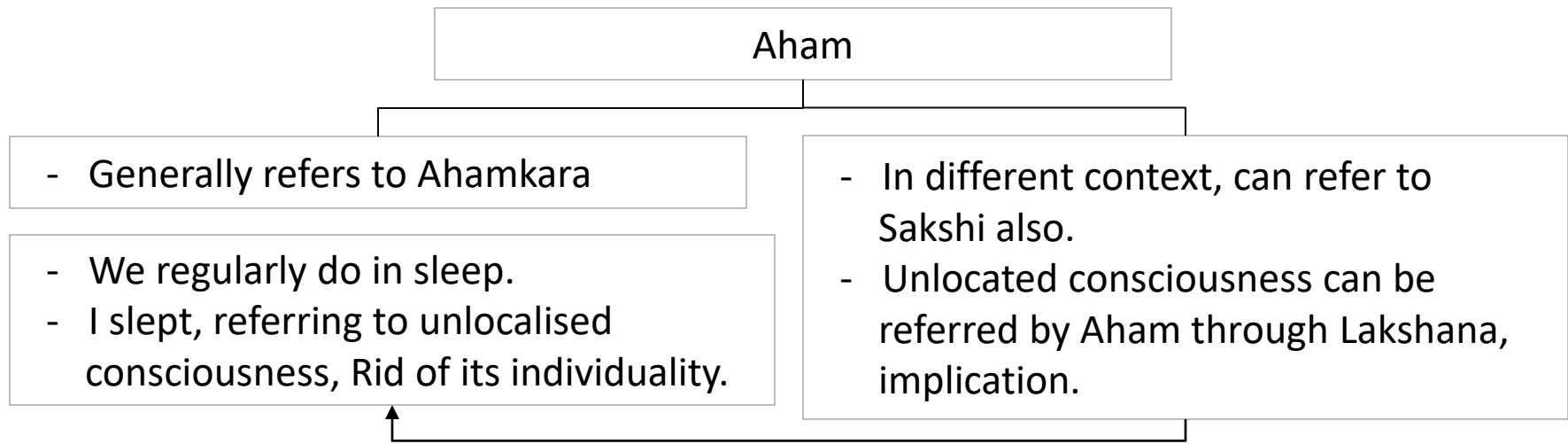
- Aham can refer to any component of individual.
- Rarely we use I for all 5 Koshas or 3 bodies together because they are inseparable.
- Chaitanyam and Ahamkara being non-separable, Aham can refer to Chaitanyam also.
- Ahamkara manifests its existence in Jagrat + Svapna, is functional and active.
- Ahamkara is nonseparable from Atma, has intimate association with Chaitanyam, it cannot exist without Chaitanyam, like other Koshas.
- I – can't use world I when Chaitanyam is not there.
- When resolved, Atra Vilayam Prajet.
- When resolved, don't used word Aham, in sleep state.



- No condition when Ahamkara exists without Association with Chaitanyam – No 3rd Alternative.
- Never Ahankara alone.
- Whenever Ahamkara is, consciousness also integral part.
- Aham can refer to Chaitanyam or any other component.

b) Natu Pakshantram Yayat :

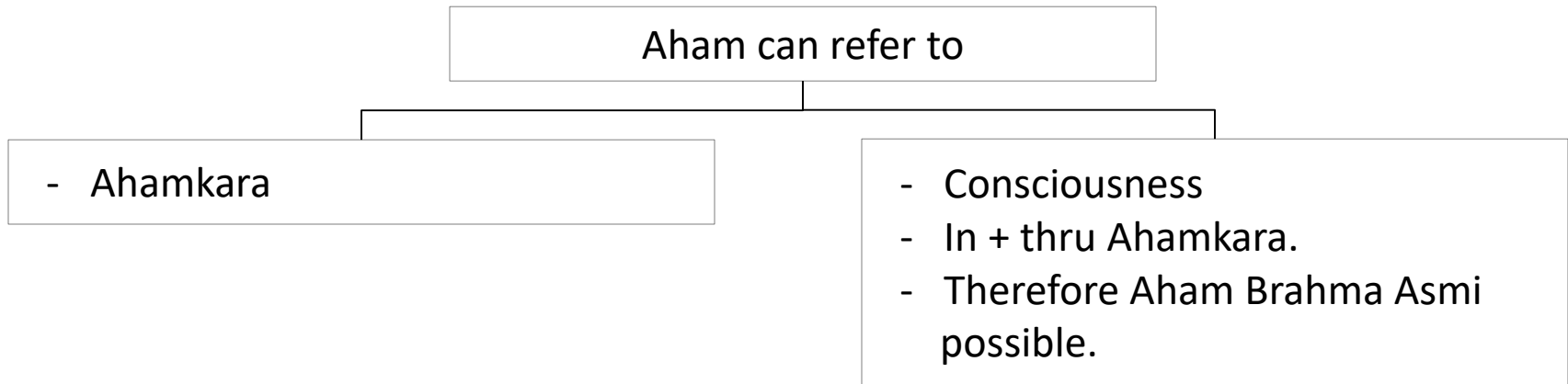
- No 3rd alternative for Ahamkara where Ahamkara exists without Chaitanyam.
- Ahamkara is a true lover of Atma.
- Inseparable.
- In sleep, Ahamkara commits suicide.
- Wakes up, lives with Atma.
- If Ahamkara is Anatma, Aham will refer to Anatma.
- Aham I – ultimately connected to Anatma according to you then Purva Pakshi asks.
- If Aham refers to Anatma how you explain Mahavakyam, Aham Brahma Asmi.
- How Mithya Antama, Jadam + Brahman – be equated through Mahavakyam?
- In Verse 54, 55, 56 – Sureshvaracharya Answers.



- Therefore Aham can refer to Chaitanyam by Gauna Vritti.
- Lakshana Gauni, Mukhya Vritti can be used.

Verse 56 :

- I refers to Ahamkara only.
- Alongwith Ahamkara pure Consciousness is ever in association.



- By different methods it refers to Brahman.
- This is incidental topic because Purva Pakshi raised objection.

Main Primary topic :

- Ahamkara is Anatma.
- Aham = Brahma Lakshana in Verse 57.

Verse 57 – Introduction :

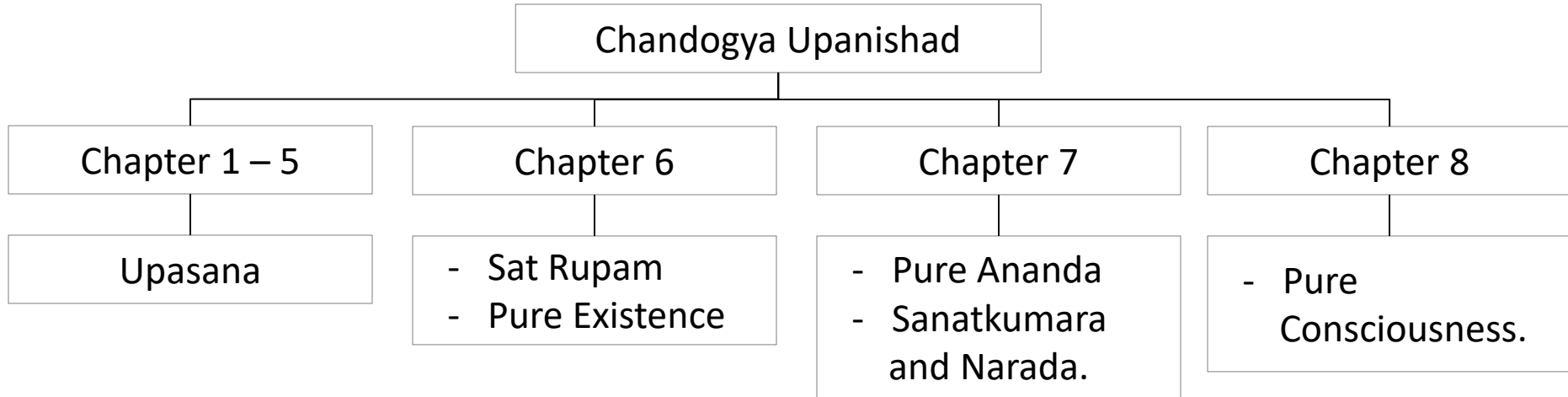
कीदृक्-पुनर्वस्तु लक्ष्यम् ।

kīdr̥k punar vastu lakṣyam

What, then, is the nature of the object which is indirectly indicated? [Introduction – Chapter 2 – Verse 57]

Purva Pakshi – Question :

- If Aham not Ahamkara, but Brahman, tell me what is Brahman?
- What is that Brahma Vastu revealed by Aham?
- Kidriku Vastu.



5 Principles :

- Happiness not property of mind.
- Independent entity.
- Manifest in Priya, Moda, Pramoda Vrittis.
- Not limited by boundaries of mind.

- Continues to exist after destruction of mind.
- Not recognisable in absence of mind.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
 anandaddhyeva khalvimani bhutani jayante I
 anandena jatani jivanti I
 anandam prayantyaabhisamvisantiti I
 saisa bhargavi varuni vidya parame vyoman pratisthita I
 sa ya evam veda pratitisthati, annavannado bhavati I
 mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Ananda existed before creation was born.
- Ananda Hi Eva Imani butani Jayanti.
- Happiness is generated in you mind, it is Jagat Karanam.
- It existed before Pancha Butas were born.
- Happiness is not adjective qualifying mind, but is noun like pure existence, consciousness.
- Ananda called Buma in Chapter 7, pure Ananda, nonexperiential Ananda.

Verse 57 :

नामादिभ्यः परो भूमा निष्कलोऽकारकोऽक्रियः ।
स एवात्मवतां आत्मा स्वतःसिद्धः स एव नः ॥ ५७ ॥

*nāmāḍibhyaḥ paro bhūmā niṣkalo 'kāraḥ 'kriyaḥ
sa evātmavatām ātmā svatas siddhaḥ sa eva naḥ*

It is beyond name and other objects. It is infinite and partless. It is not a factor involved in action. It is actionless. It alone is the Self for all beings. For us, it alone is self-established.
[Chapter 2 – Verse 57]

a) Buma Paraha :

- Brahma is pure Ananda, Chaitanyam beyond entire creation.
- In Chapter 7, creation is 14 entities, Nama – infinite because objects infinite, Vak, Manaha Sankalpa, Chittam, Vigyanam 14 stages....
- After crossing 14 stages – Nama Adibya...
- Buma = Pure Consciousness.

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva
sukham bhūmā tveva vijijñāsitaḥ iti bhūmānam
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- No object in creation can possess happiness.
- Every object is Alpam, finite, limited.
- Happiness is entity beyond time, space, objects, reflected in Mind.
- Experiential Ananda is Pratibimba Ananda.
- Bimba Ananda can never be experienced, only reflected version experienced.
- Original face can never be experienced.
- Must be satisfied with reflection alone.
- I am original Ananda but never experienced.
- Have to be satisfied with reflected pleasure, it is subject to arrival and departure.
- Paro Buma, Ananda Svarupa, infinite.

b) Nishkala :

- Ananda Atma is without division.
- Pure happiness has no division, my Joy, your joy.
- Sayashchayam Purushe.. Sa Ekaha.
- Original happiness is one indivisible whole.

c) Akarakaha :

- Not one of entities in creation which we use for transaction.
- It is not a transactable entity.
- **No experiencer – experienced, beyond all transactions.**

d) Akriyaha :

- Not action unassociated with any action, not agent, not action, free from all divisions.
- What you say for consciousness apply to Ananda.

e) Saha Eva :

- That pure Ananda Chaitanyam is Atma, essential nature of all human beings.
- I am unhappy is manifested unhappiness.
- **I am happiness, mind not serving as ideal reflecting medium.**
- In disturbed mind, happiness is not manifest, even then Ananda Atma is Svarupaha.
- For whom?
- For all living beings what is clue for Ananda?

Svata Sidda :

- It is always evident in the form of pure consciousness, Chaitanyam.
- Sad Eva Chit, Chit Eva Ananda.
- Don't require separate proof for Ananda.
- Existent, consciousness is ever evident.
- That alone is proof of Ananda because Ananda is Chaitanyam.

f) Nachiteetam :

- How can pure Ananda be known?

g) Tadetat iti Manyante Anirvachaniyam Param Sukham Katham Nu Tat Vijaniya :

Katho Upanishad :

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

Tad-etad-iti manyante, anirdesyam paramam sukham,
Katham nu tad vijaniyam, kim u bhati vibhati va II 14 II

They (the sages) perceive, that indescribable highest bliss as “This is That. How shall I know That? Does it shine (of Itself) or does it shine by another light?” [II – II – 14]

- How to know experience that Atma?

Answer :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 15 II

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter). [II – II – 15]

- It can never be experienced because it is in the form of experiencer, consciousness principle.

h) Tat Siddaha, Svat Siddaha :

- Self evident for all of us.
- Brahmananda alone revealed through Mahavakyam Aham Brahma Asmi.
- Aham does not refer to Ahamkara.

Verse 58 – Introduction :

अज्ञानोत्थ-बुद्ध्यादि-कर्तृत्व-उपाधिम् आत्मानं
परिग्रहैव अन्वयव्यतिरेकाभ्याम् "अहं सुखी
दुःखी च" इत्यहंकारादेः अनात्म-धर्मत्वमुक्तं
केवलात्म-अभ्युपगमेऽशक्यत्वात् फलाभावाच्च ।
अथेदानीम् अविद्या-परिकल्पितं साक्षित्वम् आश्रित्य
कर्तृत्वाद्यशेष-परिणाम-प्रतिषेधाय आह ।

*ajñānottha-buddhy-ādi-kartṛtvopādhim ātmānaṁ
parigrhyaivānvaya-vyatirekābhyām ahaṁ sukhi
duḥkhi cety ahaṁkāraḍer anātma-dharmatvam uktam
kevalātmābhyupagame 'śakyaṭvāt phalābhāvāc ca.
athedānim avidyā-parikalpitaṁ sākṣitvam āśṛitya
kartṛtvādy-aśeṣa-pariṇāma-pratiṣedhāyāha*

Viewing the Self as conditioned by the agency of adjuncts, such as the intellect, which are caused by ajnana, it was said on the basis of anvaya-vyatireka that the notions of "I am happy", and "I am miserable," etc. of the ego are qualities of the not-Self. If it is accepted that the Self is unconditioned, [it cannot be involved in any experience] for it is not fit enough for that; nor can any fruit accrue to it [in the absence of its involvement]. Now, by presupposing the witness-nature of the Self which is a projection of avidya, the following is said with a view to deny [of the Self] all kinds of transformations, such as agency. [Introduction - Chapter 2 – Verse 58]

Important Message :

- Pure Atma, eternal, all pervading is never available for transactions, teaching or communication, Anirvachaniyam
- Communication is transaction .

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

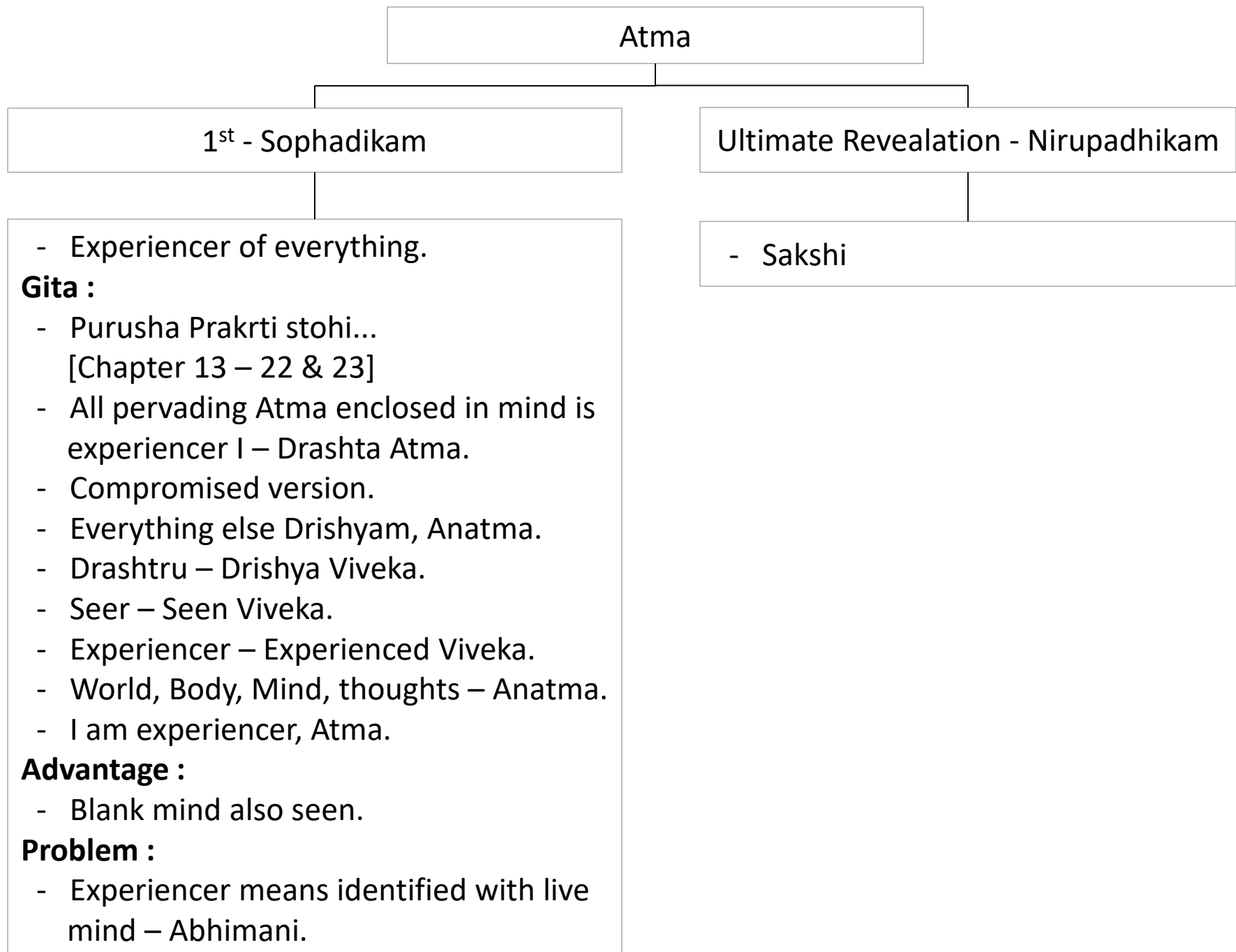
- For communication we talk about Atma enclosed in the mind.

i) Buddhi Upahitam is Atma :

- Expect student to understand unenclosed Atma later.

Example :

- Plastic disposable cup for taking coffee.
- 1st Sophadikam, ultimate – Nirupadhikam.
- Buddhi enclosed consciousness available for transactions.
- Pure all pervading space not useful.
- Pure Atma Avyavaharyam, not available for communication.



पुरुषः प्रकृतिस्थो हि
भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गोऽस्य
सदसद्योनिजन्मसु ॥ १३-२२ ॥

**puruṣaḥ prakṛtisthō hi
bhuṅktē prakṛtijān guṇān |
kāraṇaṃ guṇasaṅgō'sya
sadasadyōnijanmasu || 13-22 ||**

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti ; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

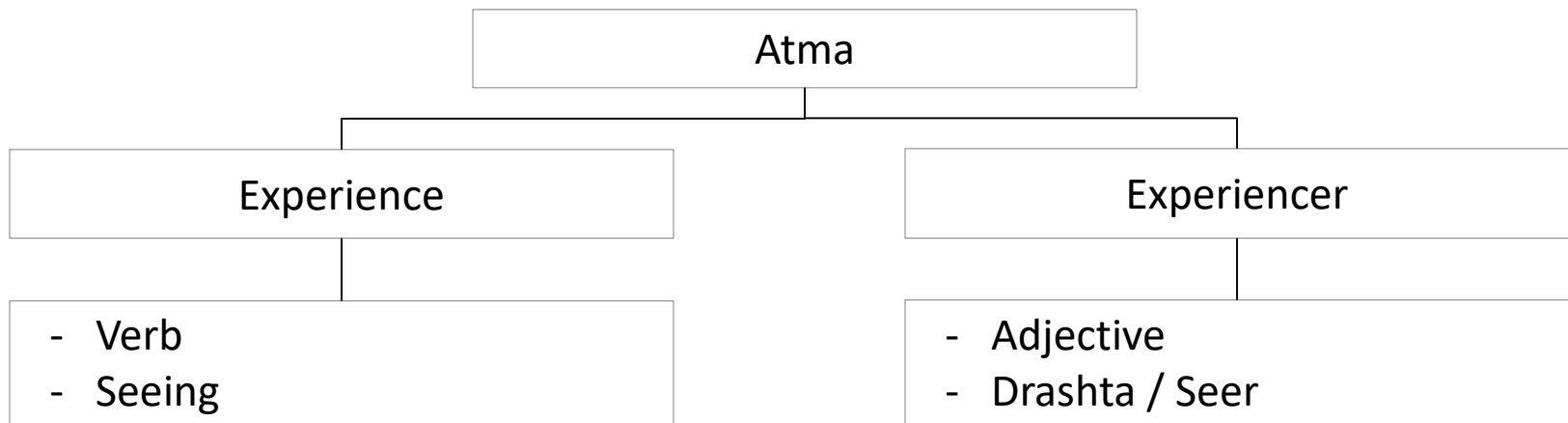
उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

**upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13-23 ||**

The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]

- **Word experiencer creates doubt :**

- Atma doing action of experiencing add “er” to Root, talker, speaker, runner, are all indicating action – verb.



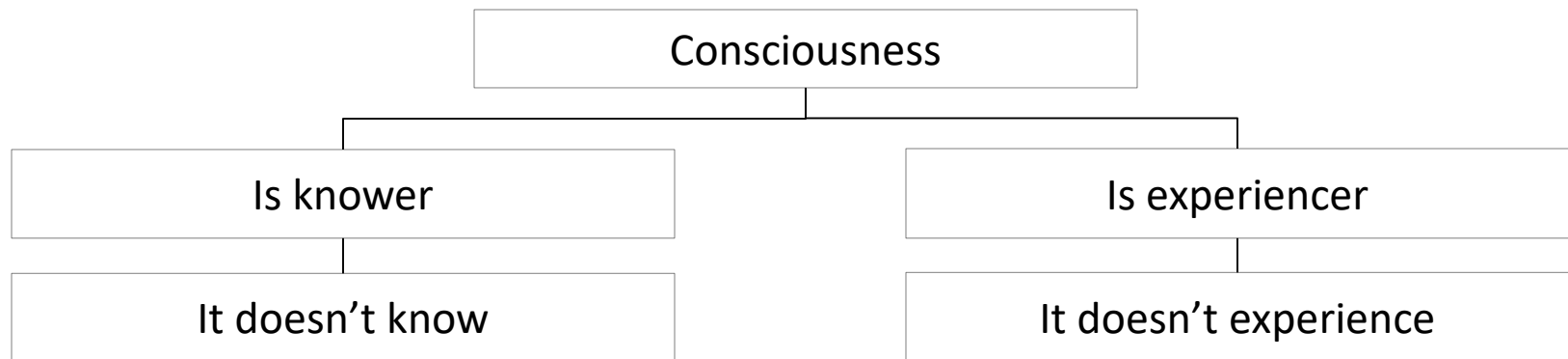
- Action implies modification, Vikara, Savikaratvam.
- Who is watching that modification?

2nd Stage of Teaching :

- Experienter Drashta word abolished.
- Drk – Drishya is a compromise.
- Experienter replaced by Sakshi, witness principle.
- Sakshi not involved in any activity, impartial, by stander, spectator.
- Witnessing not job done by witness.
- Incidence falls within Range of witness.
- Witness didn't go to see accident, happens to be around.
- Impartial witness = Nirvikara Drashta.

- **Sakshi not experienter but pure consciousness principle, in whose presence things are known but it is not a knower, therefore called Sakshi.**

- No action involved.
- Example : Fire burns paper.
- As though fire doing action of Burning.
- Fire does not will or plan.
- Fire does no job of burning, if so will have beginning and end.
- w.r.t. paper, fire is said to be burner.



- **“Consciousness is”, in its presence, mind gets known, hence consciousness called Sakshi.**

- **Steps :**
 - Atma is Drishta, Atma, world is Drishyam, Anatma.
 - Atma is Sakshi, world Anatma is Sakshmyam.
- No more Drk – Drishya Viveka, but Sakshi Sakshmya Vivkea.
- I am not knower, experienter I am Sakshi.
- Do Sakshi Sakshmya Viveka, language complex.

j) Ahamkara Dehe Anatma Dharmatvatva Uktam :

- Until now, it has been taught that Ahamkara is attribute of Anatma mind.
- **Individuality is not the attribute of Atma, Chaitanyam.**
- What type of individuality?

k) Aham Sukhi, Dukhi Itya Dehe :

- I am happy, Sad is Ahamkara's expression.
- This is established by using reasoning method of Anvaya and Vyatireka.

Anvaya	Vyatireka
<ul style="list-style-type: none">- Continuity of Drashta experiencer in Jagrat, Svapna, Sushupti.- I am the experiencer.	<ul style="list-style-type: none">- Discontinuity of Drishyam, the experiencer in Sushupti.- What I experience is not there in Sushupti.

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

- By using this method Sakshi revealed.

l) All this keeping in mind, Atmanim Parigrihya :

- By taking Atma as experiencer, Drishta, compromised definition,.
- What type of experiencer?
- No pure unenclosed Atma.

m) Buddhi Adhi Kartrutvo Upadhi Pahim :

- Atma endowed within the Buddhi which gives Atma the qualification of the experiencer, Kartrutva Upadhi.

- **Body, mind Medium gives Atma the experiencer status.**

- Atma enclosed within mind.
- What type of mind?

n) Agyana Uktam :

- Mind, which is born out of Pure ignorance, Maya, nonapprehension of reality.
- Ignorance is Tamasic aspect of Maya.
- Only as long as I, Atma am enclosed in the mind, I can be called an experiencer.
- When Jnanam comes and mind is negated, I can't be called experiencer.
- Therefore, finally, Atma does not have any of the statuses of experiencer.
- Not Vishwa, Teijasa, Pragya Status.
- To indicate that Sureshvaracharya puts adjective, this Atma talked about – why?

o) Kevala Atma Abyugame :

- The pure unenclosed all pervading Atma is taken up now.
- It is not available even for communication.
- Pure space has no utility.
- Only land, no use, put Veli, fencing, to put it in agreement, to identify property of someone, Schedule – East / West / North.
- Boundaries required to identify.
- Without boundary, can't say it is property of someone.
- To live within, add interior decoration, then called house.
- House is name of enclosed space, room is enclosed space, hall – enclosed space.
- Drishta is name of enclosed Atma.

p) Pure Atma is Anamakam, Arupakam :

Mandukya Upanishad : Karika

अजमनिन्द्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

ajamanindramasvapnamanāmakamarūpakam |
sakṛdvibhātaṃ sarvajñaṃ nopacāraḥ kathaṃcana || 36 ||

(This Brahman is) birthless, free from sleep and dream, without name and form, ever-effulgent and omniscient. Nothing has to be done in any way (with respect to Brahman). [III – K – 36]

- Can't do Shodasa Kala Upachara for Atma.

q) Ashaikyatvat :

- Not possible to teach, communicate.

r) Phala Abavataha :

- Atma can't enjoy benefit of being communicated.
- Neither taught nor know, neither teachable or knowable.
- Therefore communicating enclosed Atma as Drishta, knowledge not possible.

Problem :

- Seems to be doing action of experiencing.
- Therefore, I want to go to different methods.

s) Atha Idanim :

- Sakshitvam Ashritya.
- By resorting to Sakshi status.
- Give new status.

t) Kartru Adhi Asesha Parinama Pratishedya :

- Want to negate all modifications, including modification of action of experiencing.
- Action of experience is Kartrutvam, Drishtrutvam.
- Experiencer hood involves experiencing, modification, that modification I negate.
- It simply exists, not doing job of experiencing.

Asesha Parinama Prashidaya :

- With modification of existing, Atma defined as Sakshi, changeless Sakshi.
- Sakshi also relative status in relation to Sakshmyam.
- Sakshi not absolute truth.
- Sakshitvam is relative status, limited, in duality.

Advaita Makaranda :

चेत्योपरागरूपा मे
साक्षितापि न तात्त्विकी ।
उपलक्षणमेवेयं
निस्तरङ्गचिदम्बुधेः ॥ २० ॥

chētyō parāga rūpāmē
sākshi tāpina tātvikī ।
upalakshana mēvēyam
nistaranga chidambudhēh ॥ 20 ॥

Even My witnesshood is not absolute but is assumed with reference to the thoughts arising in the mind. This (witnesshood) is only an assumption in the waveless ocean of Consciousness (that I am). [Verse 20]

- Now only Drishta status knocked out, changelessness established.
- Sakshi status temporarily superimposed because of ignorance.
- Drishta and Sakshi, both Mithya, false status.

Drishta	Sakshi
Changing	Changeless

Revision :

- Tvam Pada Vichara Starts with Drk Drishya Viveka.
- Experienter – Experienced discrimination.
- After sometime, it is elevated to level of Sakshi – Sakshyam Viveka, witness – witnessed discrimination.
- First, look at myself as experienter, later as witness.
- Why this change?
- As experienter, I am changing entity.
- As witness I am changeless entity.
- I am originally pure consciousness principle not subject to change, action.
- In my presence, inert mind illumined, revealed.
- Revelation not a job I do.
- I am innocently present.
- Mind gets capacity to reveal itself without will, plan of witness.
- I am figuratively called experienter of mind, really I don't do job of experiencing mind. Changeless experienter called Sakshi.
- In my presence, mind reveals itself and gets capacity to experience world.
- All because of my blessing.

2nd Episode :

- Mind becomes experienter of the world, which is changing, it is called Pramata.

1st Episode :

- I am Changeless, primary experienter of mind called Sakshi.

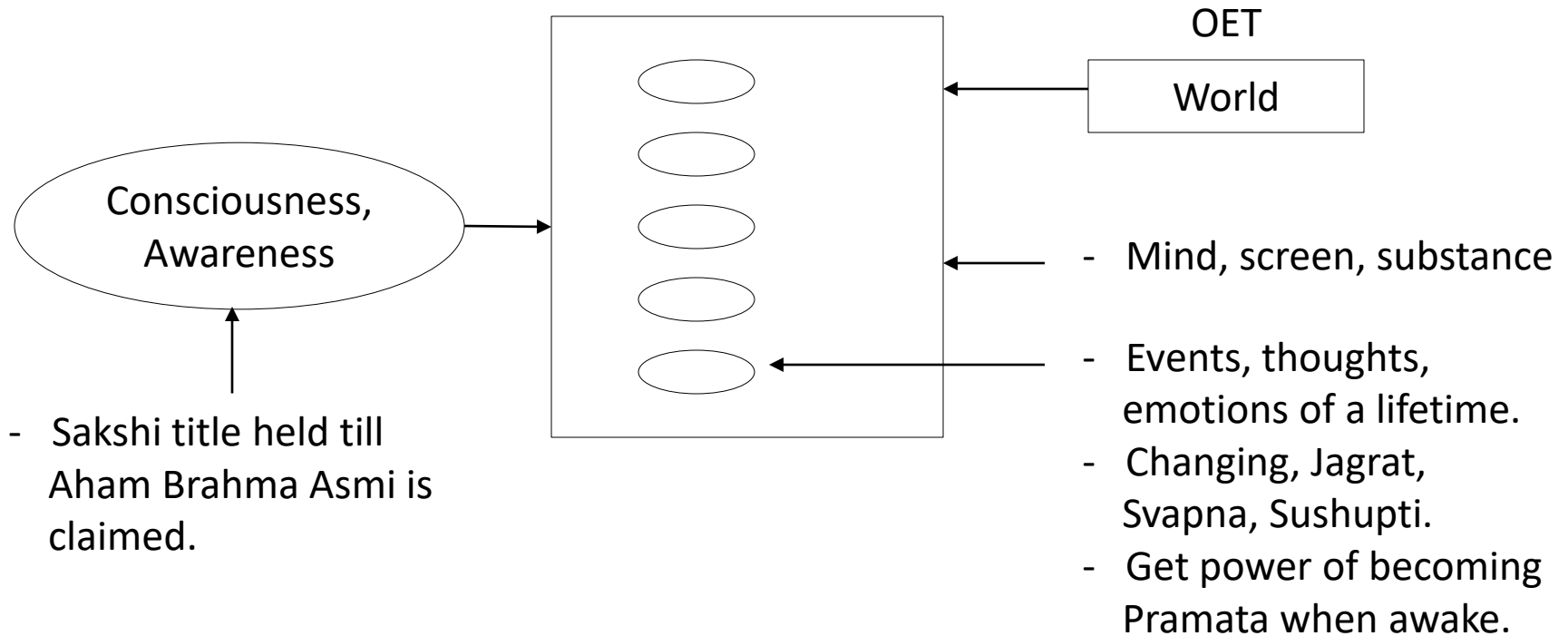
3rd Episode :

- When I use word I before Vedanta classes, I loosely use I for observer, Atma – everything else Anatma.
- Drishta, generic confusing term.
- **Example :**
 - In-law – superimposed attributes, attributed to me.
- To gain that status, I didn't do anything.
- Similarly, I am Consciousness.
- I didn't do anything.
- In my presence, mind gets capacity to reveal itself.
- You are not Drishta in Conventional sense.

Drishta	Mind
Changelessly present	Drishyam, Sakshmyam

- I am Sakshi, do nothing called witness even though I don't do anything.

- Because of events in the mind, I, Sakshi, get Brother-in law type of status.
- Till full Vedantic teaching, I retain superimposed title of Sakshi.



- Title does not belong to me.
- I retain title till vedantic communication is over.
- After claiming Aham Brahma Asmi, Sakshi title is dropped.

Introduction to Verse 58 :

I) Atha Idanim Avidya Parikalpitam Sakshitva Ashraya :

- Resorting to temporary incidental superficial status called Sakshi, witness, changeless observer, what Sureshvaracharya wants us to do?

II) Kartrutva Parinama Adhyashe Parishedaya...

- He negates all Paramanas, changes to enjoy the status of Sakshi.
- No change required on my part to gain status of observer.
- I am observer without doing action of observation.

Example :

- Become brother in law without doing any action.
- Title given to me because my sister gets married in India.
- Asesha Parinama Pratishedaya



Assorted with To Negate

- Agency of observation.
- I am not observing agent but have the title observer because mind happens to be in front.
- Mind gets Chidabasa, mind becomes live and changes called emotion.
- World becomes object.

- All changes only in mind and world, based on events.
- I am given the title “Sakshi” what is important?
- I am free from Vikara.
- I am Nirvikara Chaitanyam Sakshi.
- Aha = For this reason, author gives following sloka.

Verse 58 :

एष सर्वाधियां नृत्तं अविलुप्तैकदर्शनः ।
वीक्षतेऽवीक्षमाणोऽपि निमिषत्तद्-ध्रुवोऽध्रुवम् ॥ ५८ ॥

*eṣa sarva-dhiyām nṛttam aviluptaika-darśanaḥ
vikṣate 'vikṣamāṇo 'pi nimīṣat tad dhruvo 'dhruvam*

This [Self] which is of the nature of continuous consciousness, witnesses [as it were] - even though [in reality] it does not see - the dance of all intellects which are insentient. Being eternal, [it reveals] what is impermanent. [Chapter 2 – Verse 58]

a) Nrittam Vikshate :

- I just observe the dance in the mind – stage.

Panchadasi :

- Nataka Deepaka Prakaranam.
- Mind = Stage.
- Dancer = Every thought (Raaga, Dvesha, Kama, Krodha, Ghata, Patha, rises in stage of mind).
- Vikshate = I am aware of motions in the mind.

b) Eshaha Avilupta Eka Darshanaha :

- I Sakshi am of nature of Darshanam – awareness, nondual, divisionless, all pervading consciousness.

c) Aviluptam :

- Unbroken awareness is my Svarupam.
- What I seem to do?

Thought :

- **Is only inert electrical impulse, material disturbances.**
- They can't be called emotions because mind by itself is inert matter.
- Thought called emotion when there is life factor in them, "Chidabasa".
- Who is lending life?

3rd Capsule of Vedanta :

- By my mere presence, I give life to the mind, thoughts and body.
- Through material body, I use material universe.

Sureshvaracharya says :

- Nruttam – dance program of inner mind is going on throughout our life except for few hours of sleep.

b) Sarva Dhiyami :

- I, Consciousness principle am witnessing dance in all minds.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

c) Eshaha Sakshi Aviluptam Eka Darshanaha :

- Aviluptam – eternal, unbroken consciousness, awareness principle.

Nrittam Vikshate :

- Observer of thought dance.

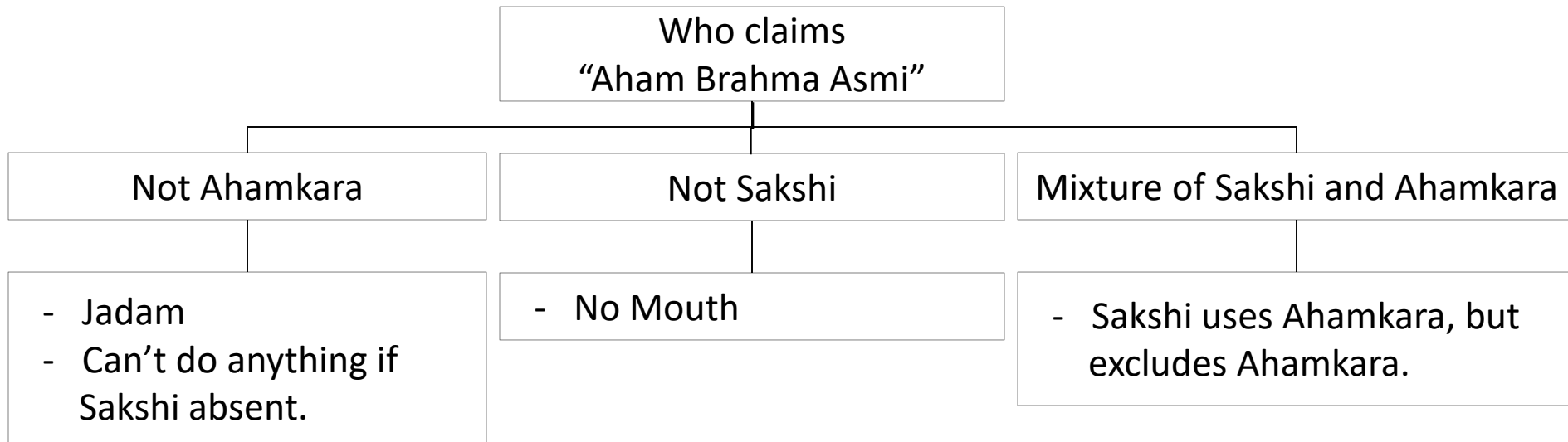
d) Aviksha Manaha :

- Without doing job of observation.

Example :

- Become brother in law without doing any job.
- Somebody else does lot of Job.
- Mind does the job and I am called the observer Aviksha Manaha, without observation activity.

- This is the Tvam Pada Lakshyartha.
- **What is Ahamkara?**
- **Secondary observer, the mind.**
- I am not even Ahamkara, I am Sakshi who excludes Ahamkara.



Example :

- I am writing.
- I exclude pen which is writing and mean “Ahamkara”.
- Don't include pen in myself.
- Similarly, I – Sakshi use Ahamkara – medium – instrument and by Baga Tyaga Lakshana claim I am Sakshi.
- Ahamkara can't exist without Sakshi.

- Pure Ahamkara can't claim.
 - Pure Sakshi can't do anything.
 - Therefore can't claim.
- **Mixture alone claims – I am Sakshi, excluding Ahamkara.**
 - **Exclusion of Ahamkara is in understanding.**

Example :

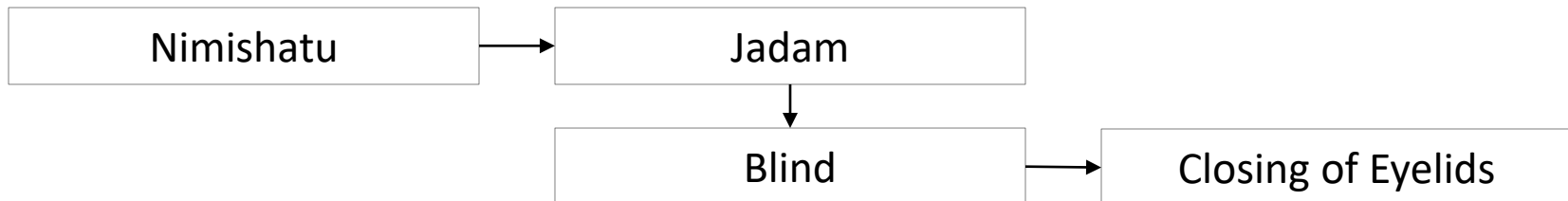
- I use the dress, don't include dress in Aham, exclude it.
- Similarly drop dress of Sthula, Sukshma, Karana Shariram as per Shastra and claim pure Chaitanyam.
- If I include dress, I will be orange colour.

e) Dhruva Sakshi Tatu Adruvam Vikshate :

- Changeless Sakshi observes changelessly.

f) Adruvam Nruttam :

- Constantly changing dance of thoughts.
- Changeless Sakshi observes changing thought dance upon the stage of the mind.
- What type of thought?



- Thoughts are Jadam, blind by themselves.
- Inert thought dance is observed as sentient Sakshi.

Microdissection of mind :

- **While observing inert thoughts I convert inert thought into sentient thought by my lending power of Chidabasa to the thought.**

Example :

- Miner going underground carrying head light.
- Similarly, I – Sakshi – make thoughts sentient and every thought becomes knowledge or emotion and I become awarer.
- Nimishatu Tatu Dhruvaha Adruvam Nruttam (thought dance).
- For inert changing thought dance I Sakshi am the subject.
- For world, Ahamkara I in Body / Mind complex is subject.

Verse 59 – Introduction :

ननु सर्व-सिद्धान्तानामपि स्वस्वदृष्ट्यपेक्षया
उपपन्नत्वात्, इतरेतर-दृष्ट्यपेक्षया
दुःस्थितसिद्धिकत्वात्, नैकत्रापि विश्वासं पश्यामः ।
न च सर्वतार्किकैः अदूषितं समर्थितं,
सर्वतार्किक-उपद्रव-अपसर्पणाय वर्त्म संभावयामः ।
उच्यते । विस्त्रब्धैः संभाव्यताम् अनुभवमात्र-शरणत्वात्
सर्वतार्किकप्रस्थानानाम् । तदभिधीयते ।

*nanu sarva-siddhāntānām api sva-sva-dr̥ṣṭy-apekṣayo
upapannatvād itaretara-dr̥ṣṭy-apekṣayā
dussthita-siddhikatvān naikatrāpi viśvāsaṁ paśyāmo
na ca sarva-tārkikair adūṣitaṁ samarthitaṁ
sarva-tārkikopadravāpasarpaṇāya vartma saṁbhāvayāmaḥ.
ucyate. visrabdhaiḥ saṁbhāvyatām anubhava-mātra-śaraṇatvāt
sarva-tārkika-prasthānānām. tad abhidhiyate*

There is an objection : "Though every doctrine is sound from its own point of view, it becomes untenable from the standpoint of other doctrines; consequently we do not come across any one doctrine acceptable to all. There is no doctrine which is not criticized or acceptable to all logicians, and we do not see any way of escape from the criticism of all logicians." The reply is : let [experience] be accepted with confidence, for the doctrines of all logicians are dependent on experience alone. This is explained. [Introduction - Chapter 2 – Verse 59]

a) Nanu Sarva Siddantamapi :

- Student complains to Advaitin.

Atma :

- Changeless observer, Sakshi, Absolute reality is your teaching, Siddhanta.

- I am Atma nature of changeless consciousness, get temporary status of Sakshi.
- Everything else Sakshmyam, Mithya.
- Sakshi – I Satyam, not affected by dance going on.

4th Capsule of Vedanta :

- I am not affected by any event in material world, body.
- I am changeless reality is our teaching.
- Every system claims that their conclusion is ultimate truth, absolutely real, Sankhya, Yoga, Nyaya, Veiseshika.
- Our system dismissed by them, their systems dismissed by us.
- Hence all are relative truth.
- How to know absolute, noncontrovertial, nondebatable, truth.
- Does it exist or not.
- Nanu, but there is a problem.
- They say have loyalty to one Guru, don't go to other Acharya.

Advaitin :

- Go to any Acharya.

Buy book :

- Hinduism – Visishta Advaitam in dialogue form.
- Nanu Sarva Siddantamam Api. All schools of thoughts.

b) Svasva Drishti Apekshaya :

- From their own standpoint.

c) Upapanatvat :

- Is logical, proper.

d) Itaretar Drishti Apekshaya :

- w.r.t. other systems.

e) Dusita Siddatvat :

- One can't survive test of enquiry.

Mandukya Upanishad :

भूतं न जायते किञ्चिदभूतं नैव जायते ।
विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

bhūtaṃ na jāyate kiṃcidabhūtaṃ naiva jāyate |
vivadanto dvayā hyevamajātiṃ khyāpayanti te || 4 ||

The existent cannot (again) pass into (birth) existence. Nor can the non-existent be born or come into being as existent. Thus disputing among themselves, they, as a matter of fact, tend to establish the Advaita view and support the Ajāti or the absolute non-evolution (of what exists). [IV – K – 4]

f) Vishvasam Entr Api Na Pashyamaha :

- We are not able to rely upon one school of thought as a serious Mumukshu.

g) Na Cha Sarva Tarquikai Adushitam Samartitam :

- Which path / school to take not able to Visualise.

Path should be

Adhushitam

Samartitam

- Uncriticised universally by any philosopher.
- Kripalu Maharaj criticized Shankara.

- Validated, supported system.

- Non controvertial path / philosophy not there, so that I am not attacked if I follow.
- Upadrava – Harassment.
- Avasarpana – Avoidance.

Vairagya Shatkam :

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥३१॥

bhoge roga-bhayam kule cyuti-bhayam vitte nrpālād-bhayam
māne dainya-bhayam bale ripu-bhayam rūpe jarāyā bhayam ।
śāstre vādi-bhayam guṇe khala-bhayam kāye kṛtāntād-bhayam
sarvaṁ vastu bhayānvitam bhuvi nṛṇām vairāgyam-evābhayam ॥ 31 ॥

In enjoyment, there is the fear of disease; in social position, the fear of falling-off; in wealth, the fear of (hostile) kings; in honour, the fear of humiliation; in power, the fear of enemies; in beauty, the fear of old age; in scriptural erudition, the fear of opponents; in virtue, the fear of traducers; in body, the fear of death. All the things of this world pertaining to man are attended with fear; renunciation alone stands for fearlessness. [Verse 31

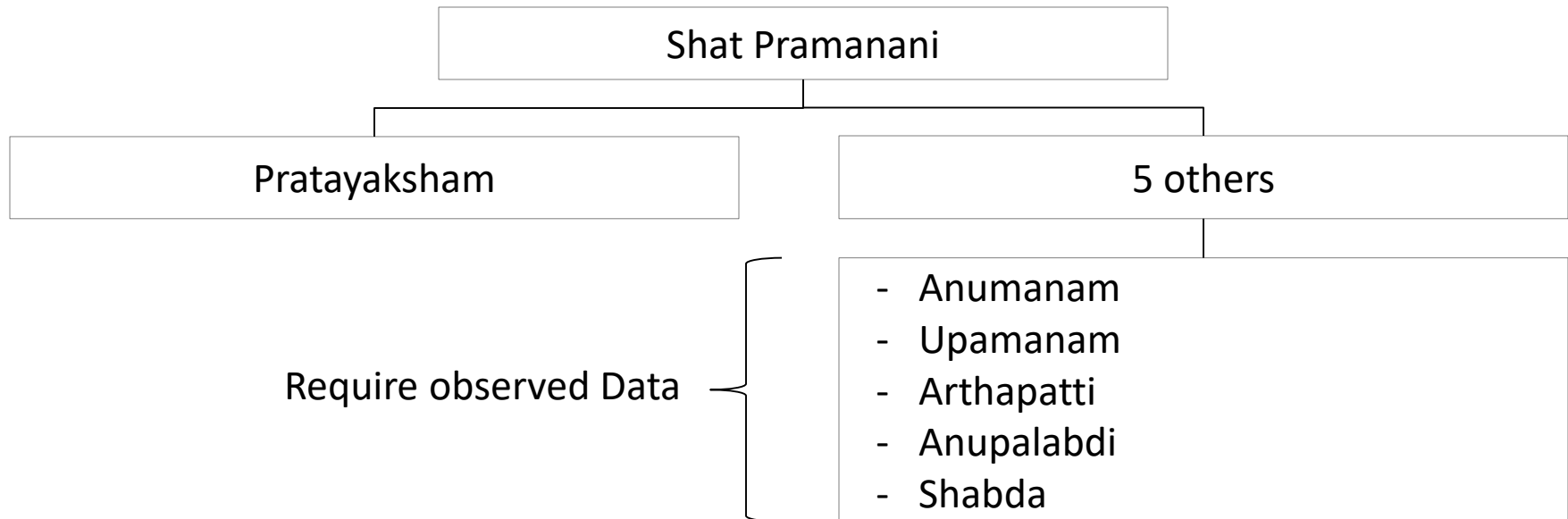
- Indulge in food – Diseases.
- Indulge in Shastra – Debates
- Indulge in Kula – Will prestige be preserved.
- Science proves through observation, theorizing, prediction, settling controversies.

Example :

- Einstein's theory of bending light proved after his death.

Shastra :

- Method to arrive at truth is called “Pramanam” (that which is used).
- To prove something when there is controversy or debate, is called Pramanam.



- In both science (observation) and Shastra (Pratyaksha), direct experience is used to settle all controversy.

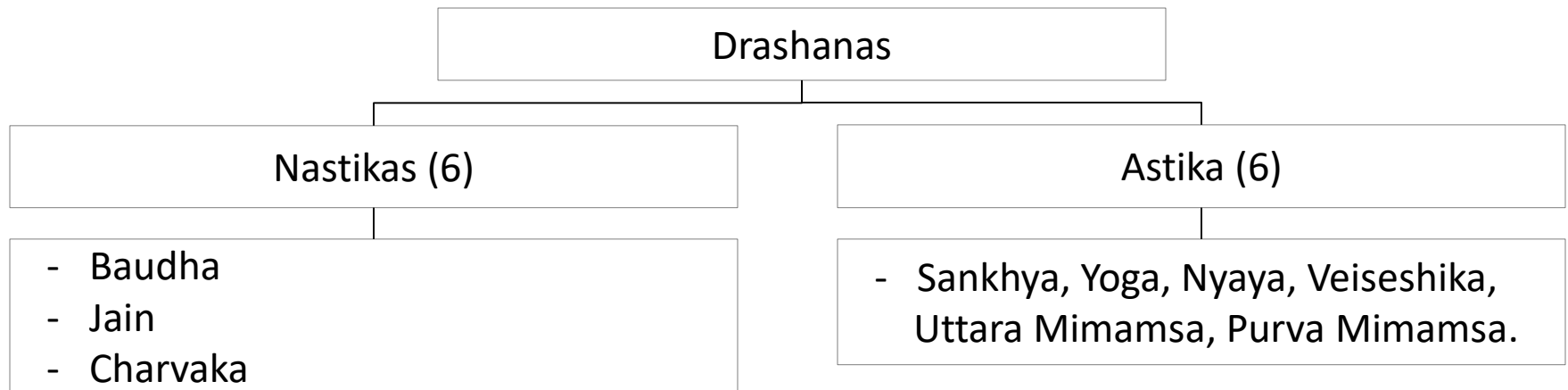
- Umpire, referee, Prashnikaha is final authority.
- In all debates, universally, in all mediums legal, science, astronomy, final authority is the umpire.
- Only one thing non-debated, non-controvertial, direct experience is consciousness principle.
- Experience means awareness, consciousness.
- **Chaitanyam is never debated and undebatable. That alone can be absolute reality.**

Revision :

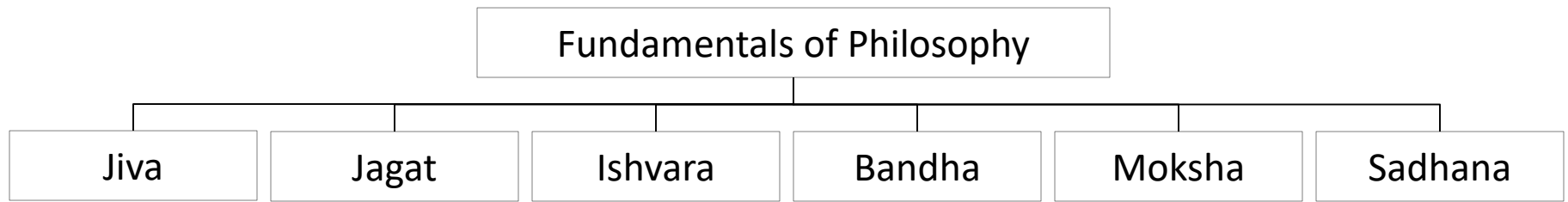
- Sureshvaracharya revealed and established Sakshi Chaitanyam is Svarupa of individual, free from all changes, Asanga Svarupam, doesn't have Samsara in 3 periods of time, identical with all pervading Brahman.

Purva Pakshi :

- Every Philosopher claims his teaching alone is Absolutely correct.
- All don't have same philosophy, have discordant views of fundamentals.



- All have different views regarding fundamentals.



Shankara :

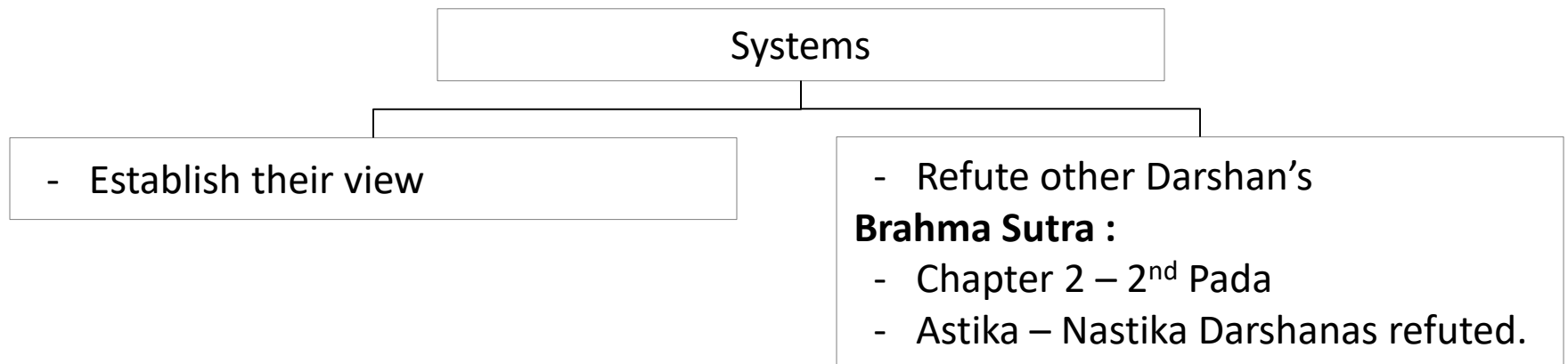
- Don't get into argument with other philosophers.

Chinmaya :

- Vada Produces more heat than light.

Varta Sambavayamaha :

- Don't find non-controvertial truth.



- Lay person does not have resources to analyse 12 and choose one.

Intellect bugs :

- If this is truth why Ramanuja and Madhavacharya refuted Tat Tvam Asi.
- How teaching can be accepted as noncontrovertial, undebated truth.

Verse 59 – Introduction :

Purva Pakshi Question :

- Can't find uncriticized, undebatable Darshana.
- What is absolute principle?

Sureshvaracharya :

- What I say is noncontrovertial because of following reason.
- Whatever is controvertial must be relative truth w.r.t. one Vadi, Prati Vadi.

Definition of Absolute Truth :

- That which is noncontrovertial.
- To arrive at truth, all systems use some Pramanam, scale, means.
- Pramanam is referee, umpire, non-controvertial.

Pramanam :

- Pratyaksha, direct experience, Anubava, Primary referee accepted by Astika and Nastika.
- Anumana, Upamana based on Pratyaksha Data.
- Everyone agrees with Anubava.
- Prashnikaha = Umpire.
- One who is referred to in differences, witness, direct experience.
- **Direct experience is non-controvertial fact.**

- Therefore absolute reality w.r.t. all Darshanam.

- **What direct experience reveals may be controversial.**

- All rely on direct experience.
- What is content of direct clip experience?
- Consciousness associated with clip = Clip experience.

$$\text{Consciousness + Object} \left\{ \begin{array}{c} \text{Conditioning of Music, Cricket,} \\ \text{India, USA, Place, time, Object} \end{array} \right\} = \text{All Experiences}$$

- Consciousness is unconditioned, absolute reality.
- Tat Tat Vishaya Avachinna Anubava Chaitanyam = Direct experience.

- **Content of any experience is Chaitanyam alone.**

- Objects may differ.
- Consciousness is absolute – Samanya Jnanam.
- No Viseshana Jnanam possible without absolute consciousness principle / god / Sakshi I.
- Chaitanyam alone non-controversial truth accepted by all Darshanams, Astikas, Nastikas, east, west.
- Referee named consciousness.

- In the absence of Consciousness, no controversies possible.
- Only place where there is no controversy is Graveyard, all lying in rest.

Chaitanya Abivyakhti Abava :

- In presence of Chaitanyam, controversies arise and get resolved.
- Satyam, Jnanam, Anantham, Brahma what is Satyam?
- Jnanam, Anubava, Chaitanyam. What is its nature?
- Anantham Brahma.
- Nobody can question consciousness.

- To question my consciousness, you must have consciousness.
- Chaitanyam is truth of Jiva, Jagat, Ishvara.

- I Sakshi Chaitanyam is my real nature.
- Why you accept this.
- Visishta Advaitin has 8 Pramanams.
- Charvaka accepts – only Pratyaksha.
- Chaitanyam is non-controvertial talk.
- Anubava matra Sharanatvat.
- Conscious being only refuge to resolve issues – for Whom?

Sarva Tarquika Prashtanam :

- For all systems of philosophies engaged in Vehement argument.

Mandukya Upanishad : Gaudapadacharya

- Param Virudyantam te tayarpanam Na Virudyante...
- Advaitin don't quarrel with anyone because he accepts witness consciousness of quarrel as the truth.

Quarrel is Maya Nirvadamyam :

- Maya is relative truth, Chaitanyam is absolute truth.
- Argument is not necessary.

Matter	Consciousness
- Arguments can be avoided.	- Arguments don't exist.

- Tatu Abidhyayate – That being said in verse 59.

Verse 59 :

इमं प्राशिकमुद्दिश्य तर्कज्वरभृशातुराः ।
त्वाच्छिरस्क-वचोजालैः मोहयन्तीतरेतरम् ॥ ५९ ॥

*imam prāśnikam uddiśya tarka-jvara-bhr̥śāturāḥ
tvāc-chiraska-vaco-jālair mohayantitaretaram*

It is by appealing to this umpire (i.e. experience) that all those who are afflicted by the fever of logic delude one another through deceptive words containing the termination "tvat". [Verse 59]

a) Uttrishya :

- Appears to.

b) Udesha :

- Appeals (Lbw) directed to umpire.
- All 11 Darshanams have appealed to Imam Prashnika – Umpire – Referee called Consciousness.

Sa Nityopalabdhi Svarupam :

- Eternally there like Sun... no controversy.

c) Tarqa Jvara Sprisham Atura :

- Atura – all sick, afflicted, disturbed.
- Sprisham – because of fever called argument, shivering, in the grip of dialectic, argument.
- What do they do?

d) Sva Chirasa Vacho Jala :

- Give web, network of Arguments.
- Tarqa, silogism – 5 components.

Main Reason :

- Mountain has fire because it has smoke as in the Kitchen.

Reason :

- Because of smoke, Dhumavatvat, Nityatvat, Janyatvat.
- Evidence component, most important in Tarquikas arguments.

- “Tvat” – suffix is word used for reason, prominent part of proving their contention.
- I came with confusion, going back confounded.
- **Consciousness – is witness of all arguments.**
- Arguments – Mithya, deal with relative, empherical world.

e) Mohamyam Itaretaram :

- Due to delusion.

Verse 60 – Introduction :

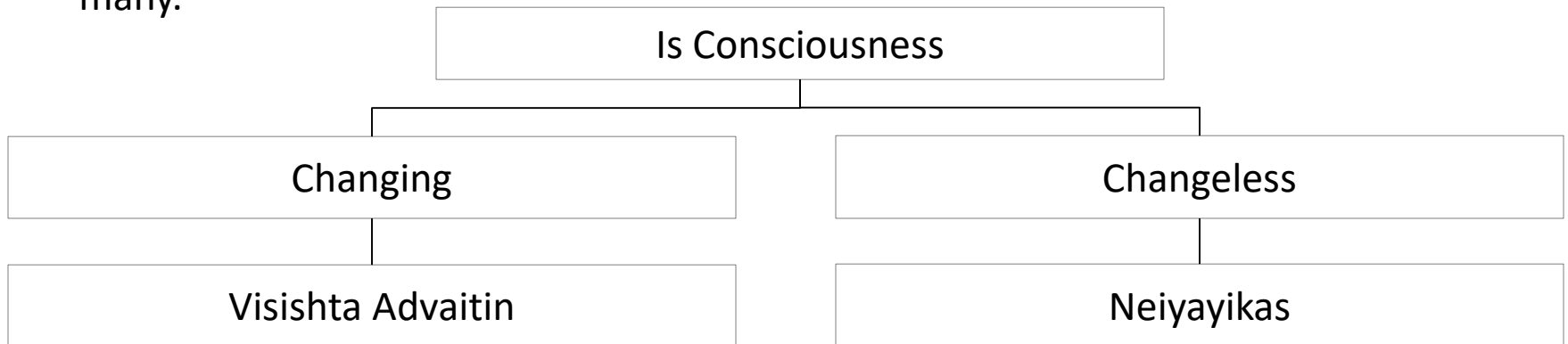
अत्रापि चोदयन्ति । अनुभवात्मनोऽपि
विक्रियाभ्युपगमेऽनभ्युपगमेऽपि दोषः एव ।
यस्मादाह ।

*atrāpi codayanti. anubhavātmano 'pi
vikriyābhyupagame 'nabhyupagame 'pi doṣa eva.
yasmād āha*

Critics raise objection against this also. Even though the Self is of the nature of experience, the position is, indeed, defective whether change in the Self is accepted or not accepted; and so they argue [as follows]. [Introduction – Chapter 2 – Verse 60]

a) Atrapi Chodayanti :

- We try to put end to all controversies by pointing to referee called “Consciousness”, noncontroversial, Prashnika Chaitanyam, truth, essential nature of every one of us.
- Some raise controversy regarding consciousness also.
- What is the nature of consciousness, is it part, property, product of matter, one or many.



- Answer in Verse 60 and 61.

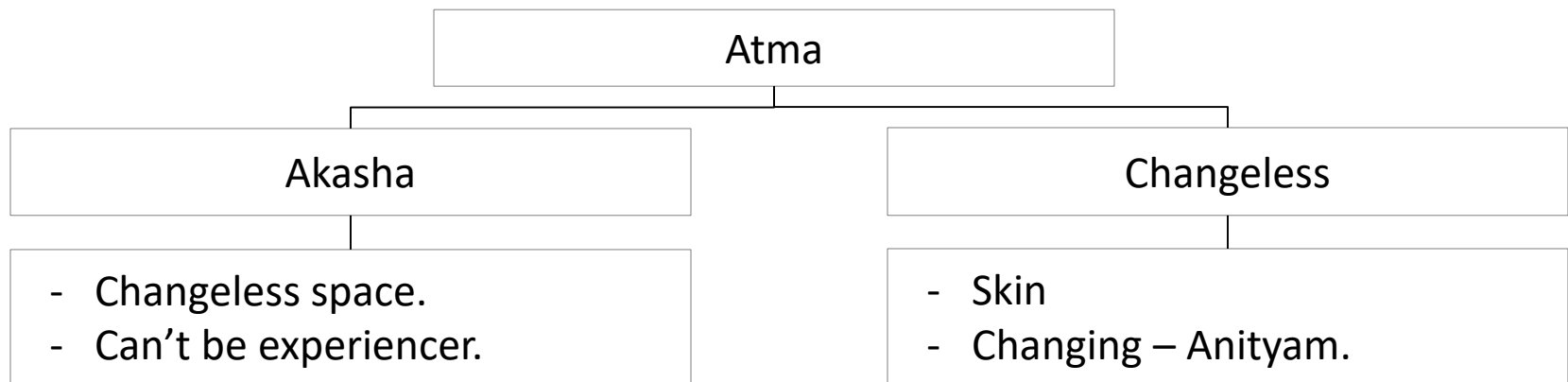
Verse 60 :

“वर्षातपाभ्यां किं व्योम्नः चर्मण्येव तयोः फलम् ।
चर्मोपमश्चेत् सोऽनित्यः खतुल्यश्चेद्-असत्समः” ॥ ६० ॥

“varṣātapābhyāṃ kiṃ vyomnaś carmaṇy eva tayoh phalam
carmopamaś cet so 'nityaḥ kha-tulyaś ced asat-samaḥ”

Because of rain and sunshine, how is the sky affected? Their effect is on the skin alone. If [the Self] is similar to the skin, it is not eternal, and if it is like the sky, it is as good as non-existent. [Chapter 2 – Verse 60]

- Sureshvaracharya quoting Buddhist Grantha = Vainashika Karika.
- 2 Examples regarding.



I) Charama :

- Varsha – Rain, Atapa – Summer.
- When seasons come and go skin exposed to season, weathering takes place.
- Skin becomes soft or hard.
- Texture perishes, Vikara.

II) Varsha :

- Akasha not affected by Rain, does not get wet, become older inspite of so many seasons coming and going.
- Space is in touch, in contact with all seasons.

Space	Rain
<ul style="list-style-type: none">- Nirakara- Nityaha	<ul style="list-style-type: none">- Savikara- Anityaha

a) Vainashika Karika – Charmavatva or Akashavatva?

b) Charmani Eva Tayoho Phalam :

- Changing.

c) Charma Upamachet, Saha Anitya Bavati

d) Kha Tulyaha Chet :

- If Atma is like Akasha, Asat Samaha, as good as nonexistent.

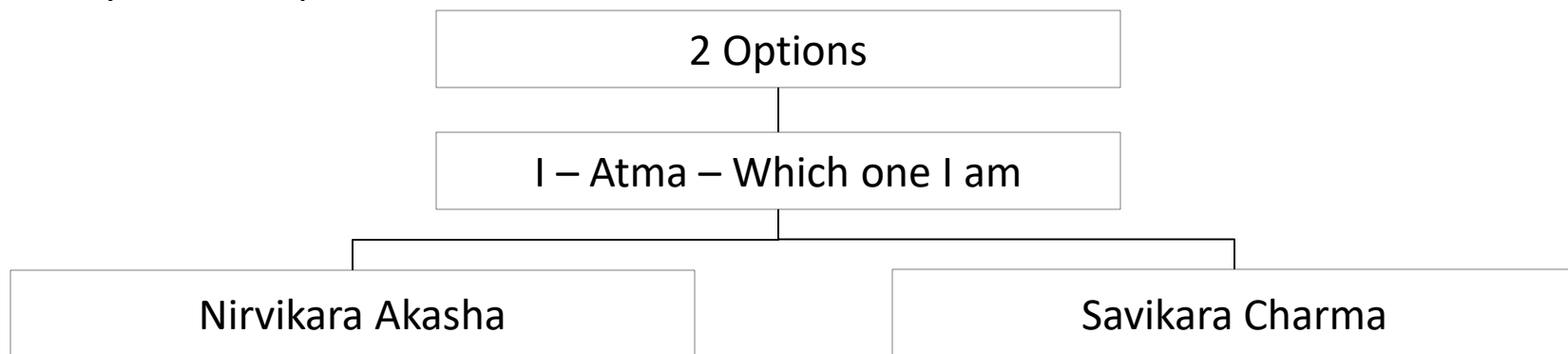
Verse 61 :

बुद्धिजन्मनि पुंसश्च विकृतिर्यदनित्यता ।
अथाविकृतिरेवायं प्रमातेति न युज्यते ॥ ६१ ॥

*buddhi-janmani puṃsaś ca vikṛtir yady anityatā
athāvikṛtir evāyaṃ pramāteṭi na yujyate*

If there is change in the Self when there is origination of cognition, then it is impermanent. If, on the other hand, there is no change at all [in it], it cannot be the knower. [Chapter 2 – Verse 61]

- Space can't do any Vyavahara, not involved in any transaction, as though non-existent, Avyavaharatvat.
- Space does not become Pramata, Karta, Bokta, can't do Moksha Sadhana.
- Kham Anekam Tulyaha Chet.
- Very subtle topic.



- Based on Vainashika Karika.

a) Buddhi Janmani :

- Buddhi : Knowledge, experience, cognition, Vritti Jnanam, not intellect instrument here.
- When Cognitions arise, during transactions, Ghata-pata Jnanam arise.

b) Pumsaha Vikrit Chet :

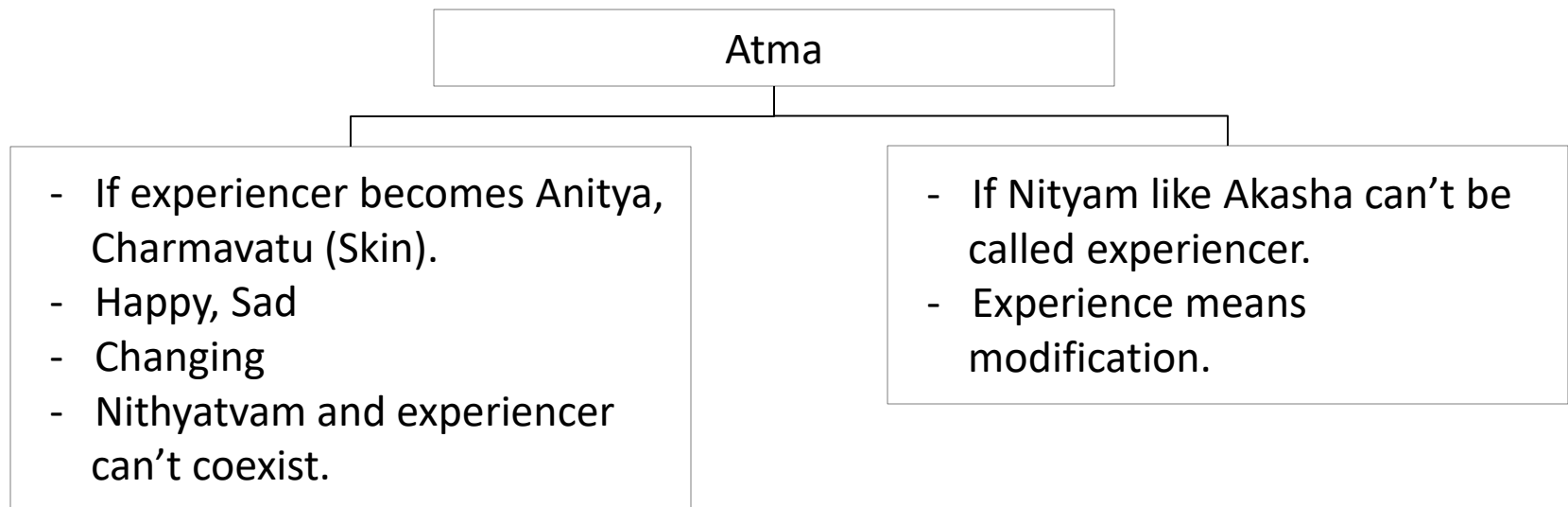
- Am I atma associated with experiences as experiencer of those things.
- If I am related to those experiences, if experiences belong to me, and I become experiencer, I atma will have Vikriti, modifications.
- Associated with happy, unhappy experiences.
- Changes in Atma will happen. If changes, I will be Anityaha Charmavatu.
- Travel from one state to another.

c) If Akasha Vatu Avikriti, Chet Aham :

- Without any modification, like space, not subject to modification, not connected to experience.

d) Ayam Prama Na iti Ujyate :

- I can't be called experiencer of events of life.



- What is our experience?
- I am experienter, I am experiencing class, I understand or not is different question.
- Atma is Nitya.
- What is I – the Atma – eternal consciousness and also enjoy being experienter.
- Status without change?

Vedanta :

- I am eternal consciousness Atma and I can have experienter status also without undergoing any change by my mere presence.
- Sannidya Matrena.

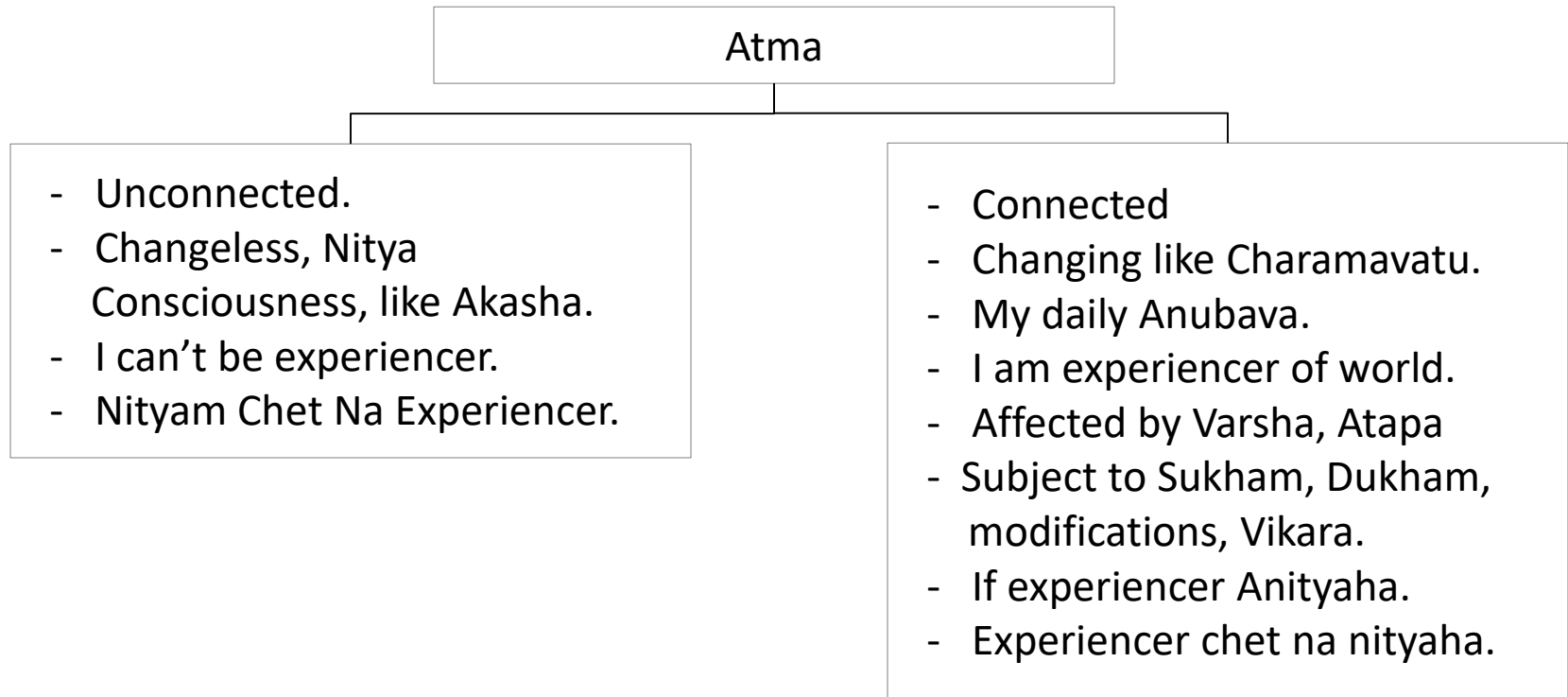
Revision :

- Only non-controvertial entity in creation is consciousness.
- w.r.t. everything else we experience differences of opinions.
- What is reason?
- For resolving all controversies we are using Pramanam, direct experience, which is consciousness associated with a object.
- All controversies are resolved with help of Pramanam.
- Pramanam is referee, noncontroverties, Prashnikaha.
- Basic pramanam is Anubava, Chaitanyam, Consciousness of something.
- Anubava consciousness is unquestionable.
- In absence of Consciousness, no controversy, no requirement of resolution.
- Therefore, Chaitanyam has to be absolute entity, everything else is controvertial, relative reality, it is truth of Jiva, Jagat, Ishvara. Atma – Anubava Rupaha, Chaitanya Rupaha – Verse 59.

Verse 60 + 61 : Purva Pakshi :

- If consciousness is absolute truth of everything, is it changeless or changing consciousness, Nityam or Anityam.
- When cognition, experiences rise in mind, am I Chaitanya Atma, Influenced, associated, afflicted by those experiences.
- Buddhi Janmani, Buddhi Vrittaya are cognitions in the mind.

- When experiences are born in mind, Am I – Consciousness associated with them affected, influenced by them or not?



- Atma is Nitya, experiencer, Drk of everything.
- How to resolve problem.

a) Yadi Purusha Vikriti Bavati :

- If I atma undergoes change by getting connected to every experience.

b) When Buddhi Janmani, when experiences rise in intellect.

c) Anityatada Bavati :

- If will become changing experienter.
- Whoever is changing is mortal, (1) Asti, (2) Jayate, (3) Vardate, (4) Viparimate, (5)Vipakshiyate, (6) Vinashyati.
- 6 modifications for all mortals.
- Changing experienter will have to die one day.

d) Atha :

- To avoid problem.
- Have to claim Atma as Nitya, changeless like Akasha.

e) Ayam Avikritihi Chet :

- If Atma is changeless Consciousness.

f) Pramata Na iti na Ujjyate :

- Atma can't be experienter of anything.
- To be experienter is to undergo change.

Verse 62 – Introduction :

अस्य परिहारः ।

asya parihāraḥ

The refutation of this (objection follows). [Introduction – Chapter 2 – Verse 62]

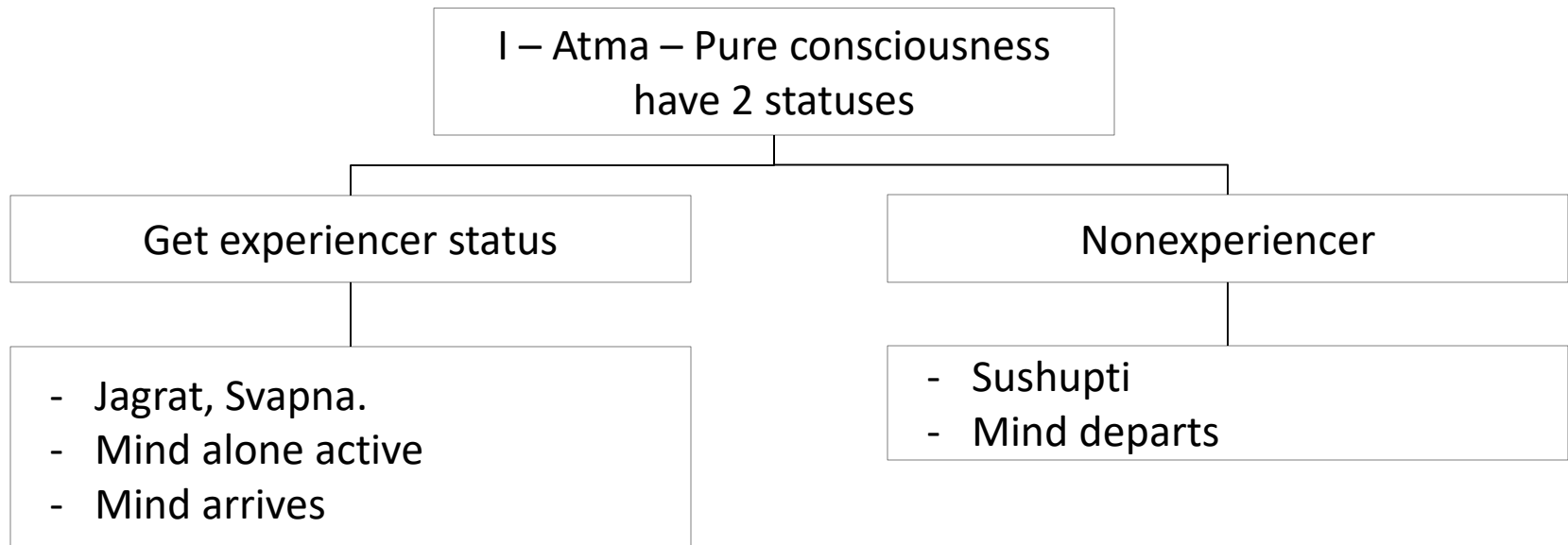
- Very very important portion of Naishkarmya Siddhi.
- Gist of Answer, gradual build up, each verse will appear incomplete.
- I am changeless consciousness, I changelessly experience everything.
- I am changeless experienter, seems to be a contradiction.
- It is possible in a peculiar way, not normal way.
- Fact : I am changeless consciousness.
- Really speaking I am not experienter because I am not doing job of experiencing.
- In my presence, inert sentient mind gets experienced and gets revealed.
- Insentient mind can't reveal itself or can't know anything.
- Inert mind and thoughts get experienced.
- Since mind gets experienced w.r.t. that I am figuratively called experienter.
- **Correct expression is :**

In my presence of Consciousness, awareness, mind becomes known, awared, sentient, experienced.

- With that stand point, I call myself an experienter.
- I become experienter without doing anything.
- When brother, sister, gets married in India without my knowledge, get brother-in-law status, even though I am changeless.

Vedantic Principle :

- **Status change can happen without actual change in object.**
- I am nonexperienter consciousness when Mind is in front of me.
- **From standpoint of mind, which gets revealed by my mere presence, I get new status without undergoing any change.**
- Experienter status comes to me in Jagrat and Svapna.



- I – primary changeless Atma become experienter Atma.

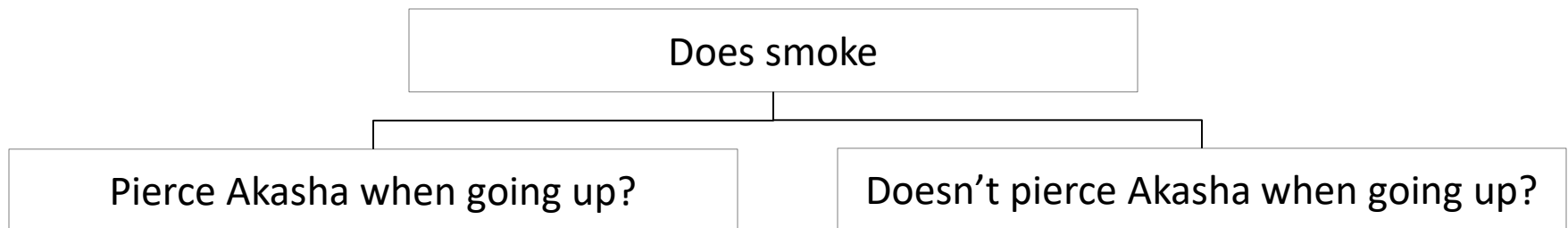
- Since Atma is changeless, it is eternal, ever free.
- **Vedanta talking about that eternal Atma, changeless Atma in sleep state as Brahman.**
- To understand this mystery, change of status, without an actual change.
- Atma being changeless experiencer, mystery can be understood by another mystery.

Brilliant Example :

- Juice of Naishkarmya Siddhi in verse 62.

Ashya Pariharaha :

- Solution to your question is as follows.
- If fire, smoke sometimes found in forest.
- Smoke goes upwards in the space, sky.
- Up-what is there? All pervading Akasha principle.



Is Akasha Emptiness?

- Akasha not nothingness because we say there is Akasha.
- Space is there in the room, existence of space.
- Space is subtle substance, positive entity.

- Tarqa accepts Bava Rupa Akasha as one of 5 elements.
- Smoke goes upwards towards Akasha, separating Akasha, dividing, partitioning Akasha.
- If temporary division, joins later, then there will be activity in Akasha, give way to smoke and joining later.
- Hence can't say, Akasha is pierced.
- Suppose you say, smoke goes without piercing Akasha, tell me how?
- Space not non-entity, vacuum generating particles, not emptiness, but field, capable of generating Bava Padartha.
- How smoke goes upwards without piercing Akasha?
- It happens somehow.
- Similarly, without changing consciousness, can somehow experience says Sureshvaracharya.
- Therefore go away.
- If Akasha can give way to smoke without parting, changing, dividing itself, similarly Chaitanyam can experience and allow smoky experiences to take place without Chaitanyam getting affected.
- Just as Akasha does everything without undergoing any change.

Verse 62 :

ऊर्ध्वं गच्छति धूमे खं भिद्यते स्विन्न भिद्यते ।
न भिद्यते चेत् स्थास्रुत्वं भिद्यते चेद्भिदास्य का ॥ ६२ ॥

*ūrdhvaṃ gacchati dhūme khaṃ bhidyate svin na bhidyate
na bhidyate cet sthāsnutvaṃ bhidyate ced bhidā'sya kā*

When smoke goes up, does the ether get divided or not? If it is not divided, then [the smoke] remains stationary. If it be divided, how does this division take place? [Chapter 2 – Verse 62]

a) Dhume Urdvam Gachhati Sati :

- When smoke goes upwards in time.

b) Kham Bhidyate Svinu Bhidhyate :

- Akasha, positive substance, entity, material is not pierced, divided, partitioned.

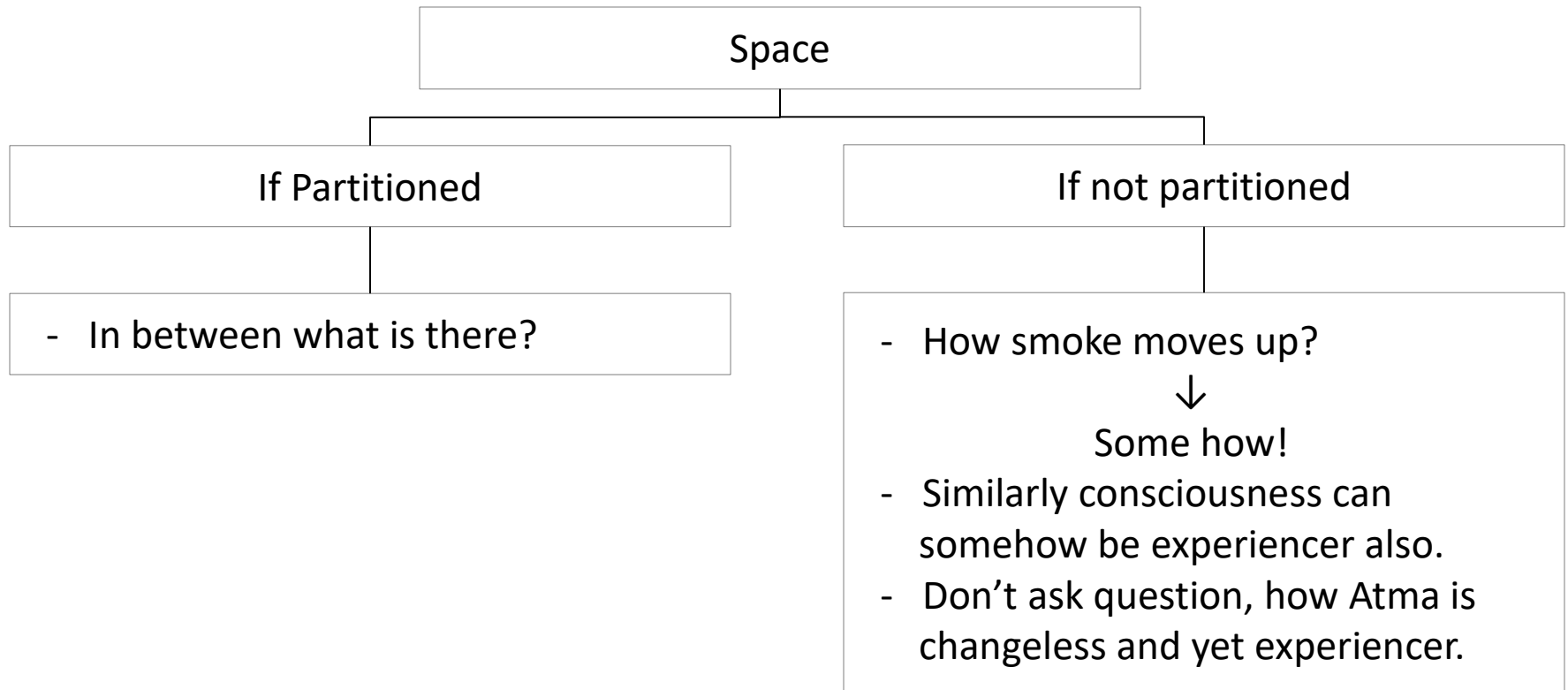
c) Svitū – Atahava Na Bhidyate :

- If space is divided into 2, partitioned, what is in between them?
- If bread is partitioned, in between there is space.
- If space is divided, in between what is there?
- Nothing can be there, therefore space can't be divided, partitioned.
- Sureshvaracharyas question to Purva Pakshi, who challenges our Consciousness :
Is space penetrated or not.

b) Na Bhidyate Chet :

- If space is not pierced, Sasnutvam Bavati, smoke will be stationary.

- If there is ceiling, smoke does not go up.
- Sthasnu, Tishtati, stationary.



c) Chet Bhida Asya Ka?

- What is division, partitioning of Akasha?

Verse 63 – Introduction :

इत्येतत् प्रतिपत्त्यर्थमाह ।

ity etat-pratipatty-artham āha

With a view to clarifying this, the following is said. [Introduction – Chapter 2 – Verse 63]

- This is mysterious inexplication situation.
- I will tell you how to solve this problem.
- At level of space, how does any object go upwards is a mystery in space.
- Similarly, how consciousness becomes changeless experiencer is a mystery you can't explain.

Iti Ye Tat Mati Pattihi :

- For right understanding of this conundrum, mystery.

Aha :

- I will give answer.

Verse 63 :

अविक्रियस्य भोक्तृत्वं स्यादहंबुद्धि-विभ्रमात् ।
नौयान-विभ्रमाद्-यद्वत् नगेषु गतिकल्पनम् ॥ ६३ ॥

*avikriyasya bhoktr̥tvam syād ahaṁ-buddhi-vibhramāt
nau-yāna-vibhramād yad-van nageṣu gati-kalpanam*

The agency of the unchanging [Self] is an illusion due to the "I" notion in the same way as the ascription of motion to the trees is an illusion due to the movement of the boat. [Chapter 2 – Verse 63]

- This topic elaborated in several verses.

Vedanta Siddhanta :

- I am space like consciousness is a fact.
- Space is everywhere, I consciousness also am everywhere, my nature.
- Creation is existing in me Chaitanyam, all pervading consciousness.
- One of the things in creation is mind, subtle matter, invisible, nontangible, energy.
- Mind has capacity to generate thoughts when blessed by me consciousness.
- One of the things in creation is mind, subtle matter, invisible, nontangible, energy.
- Mind has capacity to generate thoughts when blessed by me consciousness.

Example :

- Microphone has capacity to magnify voice when blessed by all pervading electricity.
- In my Sannidhyam, presence, mind gets activated, sentient, and capable of generating Raaga, Dvesha, Kama, Krodha.
- Mind gets experienced, reveals its existence in my presence to me, Chaitanyam.
- **When mind is experienced, I Chaitanyam, consciousness am temporarily called. Experienter, not by me doing anything but by mere presence.**

Example :

- Brother-in law status automatic without me doing anything.
- Once mind gets sentiency, it gets status of experienter of world not by itself but because of presence of I, primary experienter, changeless.

- Because of me, mind becomes alive, capable of generating thoughts and experiencing world through the sense organs.
- Mind becomes secondary experiencer Ahamkara.

• **How does mind become Secondary experiencer?**

By undergoing thought modification.

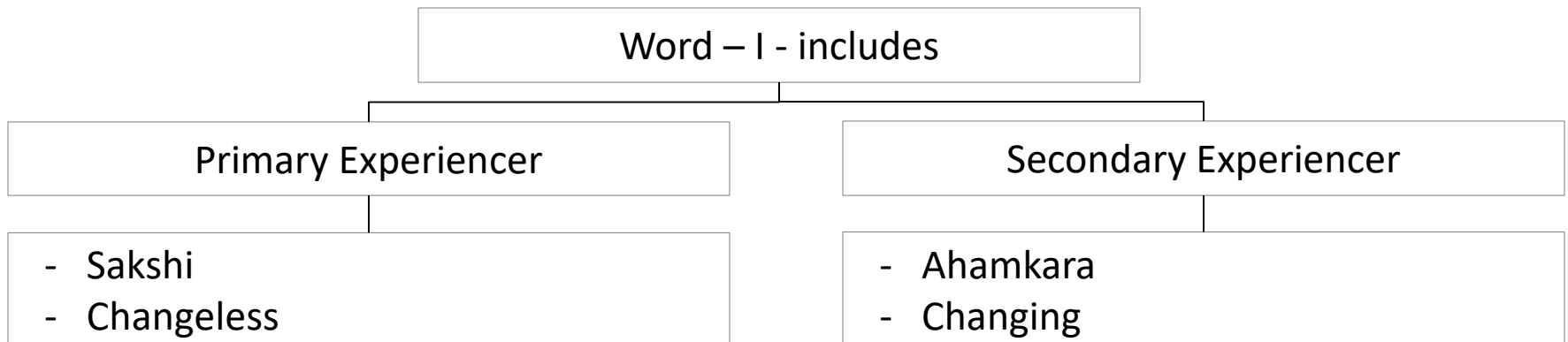
- By experiencing Shabda, Sparsha, Rupa, Rasa, Gandha Vrittis.
- Without Vrittis, no world.
- Mind is changing secondary experiencer.
- Consciousness is changeless, primary experiencer.

• **What is distance between space and any object in creation?**

“Zero”.

- There is no distance between space and any object in creation.

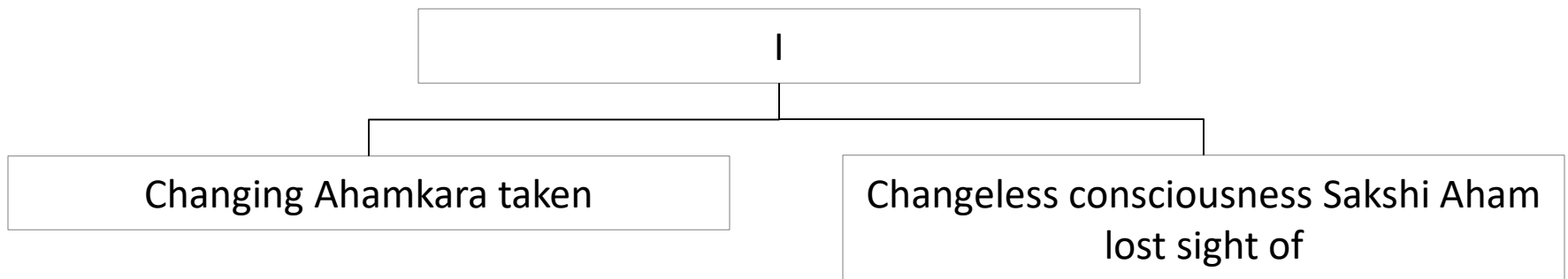
- **Similarly, there is no distance between mind, secondary experiencer and consciousness, primary experiencer.**



- Because primary and secondary experiencer exist in one space like Consciousness.
- Amsha Dvaya Yuktaha Aham.
- What happens?
- Even though both are there in I, one is lost sight of taken for granted.
- Primary experiencer, Sakshi, lost sight of.

Example :

- Here there is.
- Akasha and table.
- Without Akasha no table can be accommodated.
- There is changeless, formless space and changing, formed table.
- We have lost sight of changeless all accommodating space like consciousness.



- **Vedanta is struggling to turn attention to I – changeless experiencer, in whose presence mind is awared.**

Drk – Drishya Viveka :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

*rūpaṁ dṛśyaṁ locanaṁ dṛk taddṛśyaṁ dṛktu mānasam,
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

- How are you missing consciousness?
- It is like missing space all the time while experiencing it all the time.
- What is our problem?
- Because of pre-occupation with secondary I, we loose sight of primary I and take the changes of secondary I as my changes.
- Changes of secondary I brings all Pariharams.
- We loose binary format in which I am primary I and world is secondary I.
- **We descend down to Δ format in which I am secondary I.**
- Becoming secondary I for fun ok, remembering primary I.
- **Run for fun, not for race, you will be a rat.**
- Run for fun, enjoy.
- **Loosing primary I and taking attributes of secondary I as my attributes is the Samsara problem.**

a) Aham Buddhi Vibrahma :

- Because of confusion caused by secondary I, the mind.

b) Boktrutvam :

- I assume Bokta status, experiencer of pain and pleasure (Brother-in law status).

c) Akriyasya :

- For me who has no status at all as Sakshi, Atma.
- I don't have Bokta status, mind undergoes changes and I am called a sufferer even though Akriyasya.

d) Nau Yana Vibrama :

Example :

- When boat is moving in waters, we feel trees are moving in the opposite direction.
- We transfer movement of boat to motionless Nagaha – Tree.
- Nagaha Gachhati.

Example :

- Chennai has come.
- Arrival of train falsely transferred to Chennai.

Example :

- Where does the road go? Orchard road?
- I go on the road.

- I have no sorrow, jealousy.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- **I cannot do Sadhana and I ask Guru, will this Sadhana give Moksha.**
- Neither you do Sadhana or get Moksha.
- Mind does Sadhana.
- I am Sadhana, Sadhya Rahita Nitya Chitta Moksha Svarupa Atma Asmi.

Revision :

- Nature of Atma as Sakshi Chaitanyam, Changeless consciousness, awareness, principle alone has to be the ultimate reality because consciousness is not within any form of controversy.
- Consciousness has to be absolute reality.

- Whatever I am conscious of is objectified by consciousness, is relative reality because they are subject to controversy.
- Therefore Chaitanya Atma is absolute reality, Svarupam of everything and myself.
- What is nature of Chaitanyam?
- Nirvikara – Sakshi, changeless experiencer of everything.
- 1st thing experienced by Sakshi is the mind.
- I, the Sakshi is experiencer of mind.
- It is not Sakshi I doing job of experiencing.

<ul style="list-style-type: none"> • In my presence, existence, mind is able to form Chidabasa and reveal itself.

- Minds feeling itself is called experience of mind, Ahamkara.
- In my presence, mind gets experienced and from that standpoint I am figuratively called experiencer.
- Once mind gets experienced, simultaneously, it gets another faculty, it becomes experiencer of the world.
- In my presence, mind becomes experienced and becomes experiencer.
- Both these are not possible for the mind in my absence.
- In my absence, mind can't be experienced or experiencer.
- Attributed mind is called Ahamkara.
- Mind enjoys dual attribute because of my presence.

- Ahamkara, secondary experienter of the world.
- I am primary Changeless experienter of the world.
- Word I is composite word for primary experienter Sakshi and secondary experienter Ahamkara.
- Real primary I is changeless, eternal.
- Because of proximity, I transfer changes of Ahamkara to Sakshi.
- Thus I claim I am changing and am suffering Samsara.

Avikriyasya Boktrutvam :

- I the primary experienter, Sakshi am changeless.
- I am given status of changing Bokta as I am sorrowful, disturbed, calm.
- They are not my attributes.
- I need not sit in meditation to become calm.
- Shantam, Shivam, Advaitam is my eternal nature.
- Disturbance and calmness are 2 attributes coming and going for Ahamkara, secondary I.
- Secondary I meditates for calmness.
- Don't get lost in Vyavaharika Calmness of Ahamkara.
- **Be interested in Paramartika calmness of Sakshi.**

Apekshika Shanti	Claim
<ul style="list-style-type: none"> - Ahamkara - Not goal 	<ul style="list-style-type: none"> - Atyantika Shanthi of Sakshi.

- Shantim Nirvana Paramam Matstamathi Gachhati.
- Atyantika Shanti Adhigachhati.
- Work for claiming Atyantika Shanti of Atma.
- Claim Nitya Shanti irrespective of Apekshika Shanti, arrival + departure of Ahamkara.
- I am not Ahamkara – It is incidental attribute controlled by Prarabda.

Avikriyasya Boktrutvam :

- I don't have Bokta status intrinsically, I am given Bokta status.
- I am given Bokta status because Aham Buddhi Vibrama.

Example :

- Boat moving on river, movement of boat transferred to trees on shore which do not move.
- Stationary Tree = Nagaha.
- Nagesha – Na Gachhati.
- When boat moves forward, we attribute movement in backward direction.

Example :

- When other train moves we attribute it to our train.

- This is called Aham Buddhi Vibrama.

Example :

Nau	Yana	Vibramat
Boat	Motion	Delusion

Gathi Kalpana :

- Super-impose movement.
- Similarly Raaga, Dvesha, Kama, Krodha attributes of Ahamkara are subject to arrival, departure.

Nirana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
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I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- This is nature.

Verse 64 – Introduction :

यथोक्तार्थ-आविष्करणाय दृष्टान्तान्तर-उपादानम् ।

yathoktārthāviṣkaraṇāya dr̥ṣṭāntāntaropādānam

Another example is given for the elucidation of what has been stated. [Introduction – Chapter 2 – Verse 64]

a) Yathokta Avish Karane :

- For further clarification of idea of verse 63, I am changeless, primary experiencer, observer.

अविक्रियस्य भोक्तृत्वं स्यादहंबुद्धि-विभ्रमात् ।

नौयान-विभ्रमाद्-यद्वत् नगेषु गतिकल्पनम् ॥ ६३ ॥

avikriyasya bhoktr̥tvam syād aham-buddhi-vibhramāt

nau-yāna-vibhramād yad-van nageṣu gati-kalpanam

The agency of the unchanging [Self] is an illusion due to the "I" notion in the same way as the ascription of motion to the trees is an illusion due to the movement of the boat. [Chapter 2 – Verse 63]

Gita :

उपद्रष्टानुमन्ता च

भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तः

देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca

bhartā bhōktā mahēśvaraḥ |

paramātmēti cāpyuktah

dēhē'smin puruṣaḥ paraḥ || 13-23 ||

The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]

b) Drishtantara Upadanam :

- I am taking another example.

Previous Example :

- Nan Yana... Moving Boat.

Verse 64 :

यथा जात्यमणेः शुभ्रा ज्वलन्ती निश्चला शिखा ।
सन्निध्यसन्निधानेषु घटादीनां अविक्रिया ॥ ६४ ॥

*yathā jātya-maṇeḥ śubhrā jvalanti niścalā śikhā
saṁnidhy-asamnidhāneṣu ghaṭādīnām avikriyā*

Just as the light of a superior jewel which is radiant, shining, and steady remains changeless whether objects such as pot are in its proximity or not, [even so the Self remains unchanging in the presence and absence of the intellect]. [Chapter 2 – Verse 64]

a) Jatya Manehe :

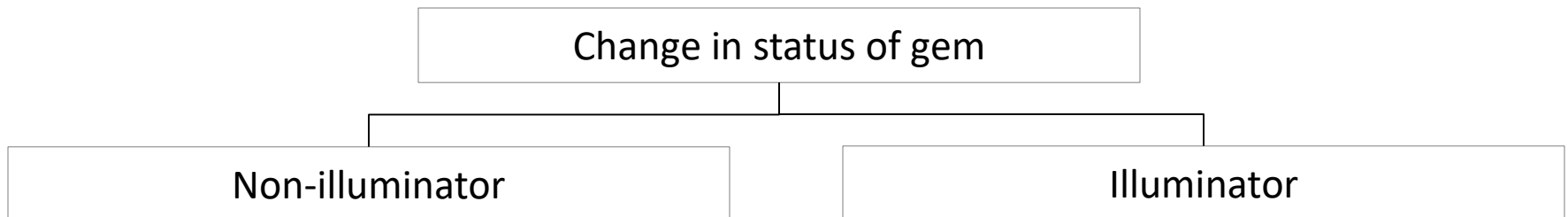
- High quality Radiant, bright stone, so bright it can illumine object.
- Normally we use flame example but it is changing, Vikara, motion is there.
- Sakshi : Changeless – like gem placed in one place, non moving.

b) Shubra :

- Shining, Radiating light in all directions, beam of light – Shikha.
- Pure without impurities, shines all the time, no fluctuation in brightness.
- In case of flame, it may fluctuate.
- Uniformly shining.

c) Nishchala :

- Motionless, can't do any action. Action requires motion.
 - Gem, does not do job of illumination, its nature, shining gem.
 - Do not gem.
- **Do not give status of illumination when no object is around, like Atma in sleep.**
- Gem shining, don't give it status of illuminator.
 - It is non-illuminator shining Gem when no illuminable objects are around.
 - Someone brings object in front, Gem does not do any job, continues as shining gem.
 - In presence of gem, objects become illumined.
 - Previously object was away, non-illuminable object in Darkness.
 - Object moved, brought in front, got illumined, gem didn't do anything.
 - Object comes in front, object gets illumined.
 - Gem given new different status, called illuminator gems.



- For change in status, what did Gem do?
- Gem changelessly illumines, acquires status when object near or away.

- Gem has unique power of acquiring + losing status.
- I am Gem like Atma, changeless awareness, don't have any status called experiencer.
- **When mind active in Jagrat, Svapna, I become experiencer of mind and through the mind become experiencer in the world.**
- I don't undergo any change.
- I take attributes of mind upon myself.
- 2 jobs : 1st become experiencer of mind and then claiming attributes of mind.

Example :

- Elephant throws mud on its own head.
- Claim no Sadhana Chatustaya Sampatti.
- Drop issues of Ahamkara.
- Moksha not Sadhyam – I am Nitya Mukta Atma neither requiring Sadhana or Sadhyam.
- Tattva Bodha teaches Sadhana Chatustaya Sampatti to keep you engaged, to claim I am free.
- Improving mind, a hobby, nothing to do with Moksha .
- Never connect Moksha with conditions of mind because you are Asanga Chaitanya Svarupaha, Tatu Tvam Asi, Shevataketu, oh Soumya.

d) Sannidino Asannidhanashu :

- In presence and absence of an object, Gem gets illuminator, nonilluminator status.

- During arrival and departure of 2 statuses Avikriya Gem does not have any Vikara – Change.
- Ghatadhikam Sannidihi, Asannidhi Dhaneshu in presence and absence of objects gem does not undergo any change.
- We attribute illuminator status and take it off.
- Extend this to Chaitanya Atma.

Verse 65 – Introduction :

अयं अत्रांशो विवक्षितः इति ज्ञापनाय आह ।

ayam atrāṁśo vivakṣita iti jñāpanāyāha

With a view to bring out the point of comparison, the following is said. [Introduction – Chapter 2 – Verse 65]

- What lesson we should learn.

Example :

- Sherlock Holmes and Dr. Watson went for picnic and woke up in the morning.
- What do you see?
- Enumerated stars, etc.
- Didn't say : I lost my tent.
- Similarly we should not conclude from example, Atma is a Gem, costly, within heart.
- Criticism of Visishta Advaitam and Dvaitam is based on wrong extention of rope – snake, mirage water, Svapna.

e) Ayam Amshaha Vipakshitaha :

- Only this aspect to be focused in example.

Verse 65 :

यदवस्था व्यनक्तीति तदवस्थैव सा पुनः ।
भण्यते न व्यनक्तीति घटादीनाम् असन्निधौ ॥ ६५ ॥

*yad-avasthā vyanaktīti tad-avasthaiva sā punaḥ
bhaṇyate na vyanaktīti ghaṭādinām asaṁnidhau*

The light [of the jewel] which is said to illumine [pot, etc., when they are near it] is also spoken of as not illumining the pot, etc., when they are not near it. [Chapter 2 – Verse 65]

- From Mani Shikha Drishtanta, light of gem example, not gem example.
- Shikha Avikriya, flame of light dances.
- Mani Shikha Changelessly acquires illuminator status and looses illuminator status.
- That status not intrinsic to Shika, Gem, but incidental, superimposed status like mirage water.

• **Sakshi status is superimposed status which Sakshi enjoys in the presence of the mind.**

- If mind not there, then Atma not called Sakshi, witness of something.
- In absence, I need not, can't claim I am Sakshi.
- What is proof of Sakshi?

• **Presence of Ahamkara is proof of I am Sakshi.**

a) Yad Avasthi :

- Whatever be the condition of Manishika, Beam of light.

b) Vyanakti iti Ijyate :

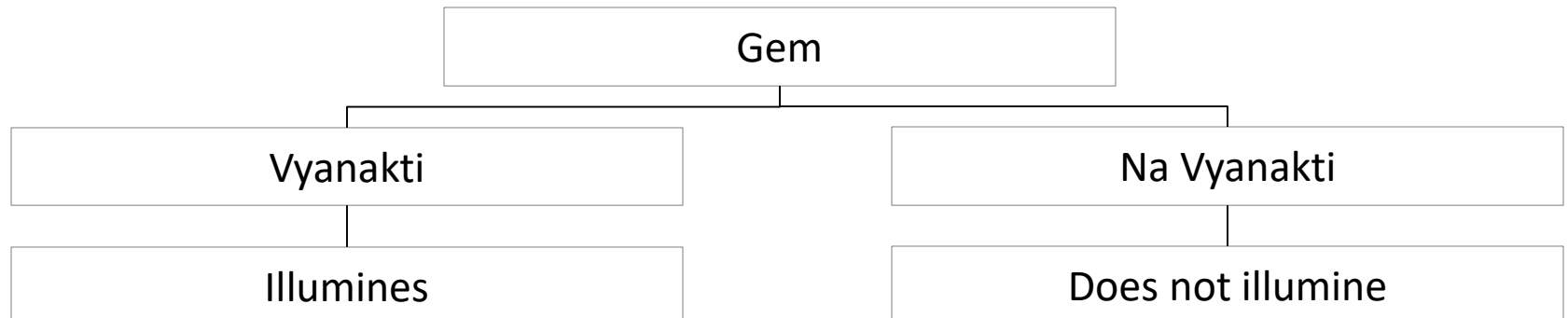
- When it is said to be the illuminator.

c) Tad Avasta Eva :

- Same condition of light continues when it is non-illuminator, beam of light of gem is changeless when you attribute illuminator status or take away illuminator status.
- Status depends on arrival of objects of illumination.
- Change is in condition of objects.
- Condition of gem continues.

d) Manyate Vyanakte Na Vyanakta Iti :

- We only make statements, gem illumines object and cause confusion.
- It looks as though gem got ready and started job of illumination.
- Verb confuses us.
- Similarly, I say, I am Atma illuminator of mind.
- It looks as though I am eternally seeing the mind, tired.
- I am and the mind is awared status of Sakshi when mind is in front of me.



- Gem remains same in both conditions, it illumines and does not.
- Similarly Atma illumines sorrowful state and happy states of mind.
- Turbulent conditions in life, situations coming and going, bodies coming and going, Atma remains the same.
- At objective level, things happening, I am illuminator of all of them.

e) Yad Avastha Sati Sa Shikha Ghata Dinam Sannidou Shika Vyanakti iti Manyate, Tadasta Eva Sa, Punaha Ghatadinam Assindau :

- Same Avastha remaining.
- 2 Verbs associated with subject of sentence.
- 2 verbs indicate change in object, no change in subject, till now example.

Verse 66 :

तत्र च ।

सर्वधी-व्यञ्जकस्तद्वत् परमात्मा प्रदीपकः ।

सन्निध्यसन्निधानेषु धीवृत्तीनाम् अविक्रियः ॥ ६६ ॥

tatra ca

*sarva-dhī-vyañjakas tad-vat paramātmā pradipakaḥ
saṁnidhy-asamnidhāṇeṣu dhī-vṛttinām avikriyaḥ*

Also in the other case [it holds good] [Introduction]

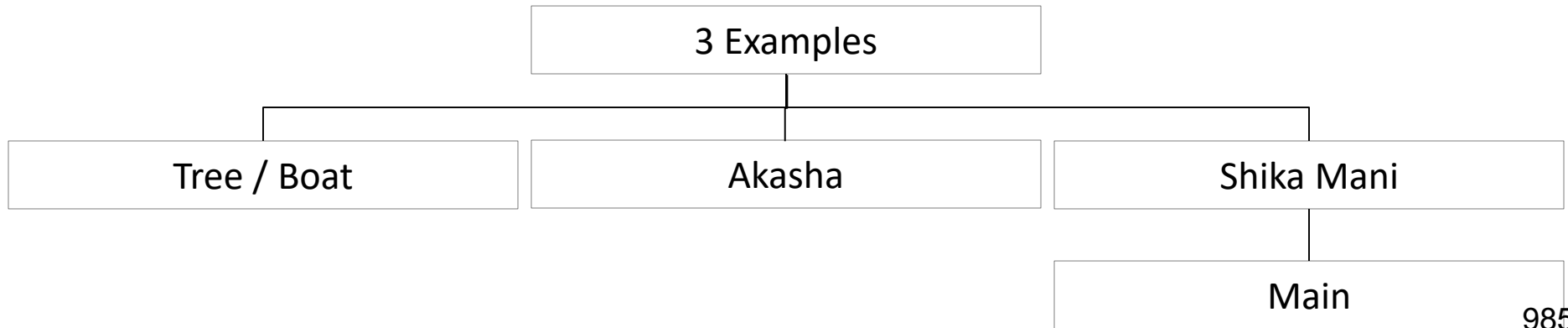
In the same way, the supreme Self, which is of the nature of illumination, remaining immutable in the presence as well as in the absence of the modification of the intellect, reveals [the modifications of] all intellects. [Chapter 2 – Verse 66]

Introduction :

- Wonderful Nididhyasanam verses, meditation verses.

Tatra Cha :

- This being so.
- Change in object is attributed to subject, Adhyasa, is our problem.



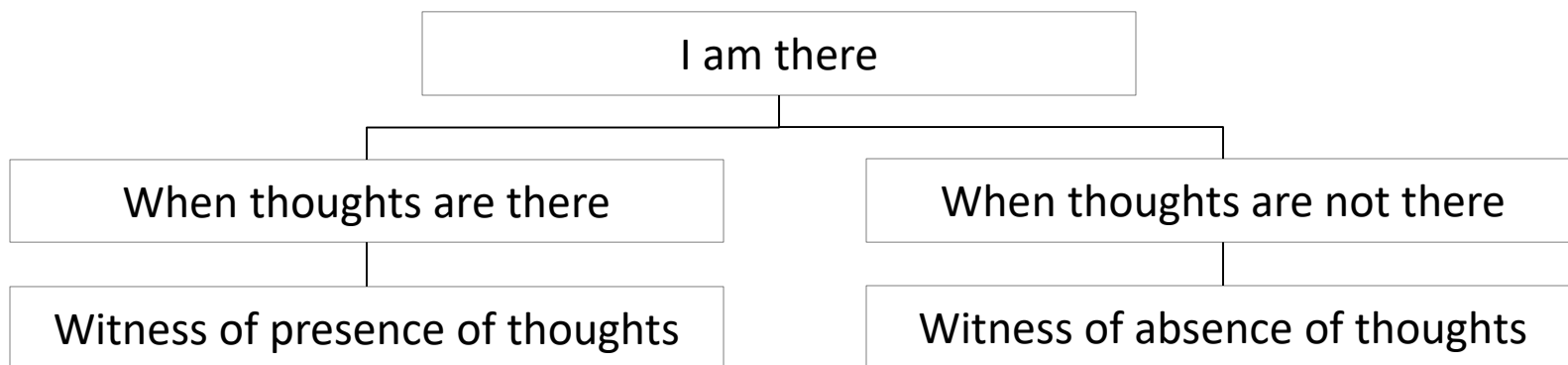
- I, Paramatma, consciousness am Pradipakaha, illuminator.

3rd Capsule of Vedanta :

- By my mere presence I give life to body, mind, thoughts and through body, experience external world changelessly.

4th Capsule :

- I am not affected by any event in material body, world.
- I am changeless witness of thoughts.



- For saying, I require thought.
- Sakshi can't say I am witness, use thought to say.
- Pradipakaha like Jasya Manika, Changelessly shining all the time.

- **I don't illumine all the time, to illumine require object.**
- **I Atma, Chaitanyam am with and without objects, time and place, I am absolute.**

- Illumination depends on objects, but am shining all the time.
- Svayam Prakasha Pradeepakaha, what is my job?

Verse 66 :

- As Atma what do I do?

a) Sarva Dhi Vyanjakaha :

- Changeless revealer of all Dhi – Vrittis, Raga, Dvesha, Sukha, Dukha, all emotions which rise in the mind.
- Emotions don't belong to me.
- I am illuminator of disturbed mind, calm mind.
- I am undisturbable light of Atma.
- When do I illumine.

b) Sarvada Vyanjakaha :

- Asannidaneshu – In presence, and absence of thoughts of mind, emotions of mind.

c) Avikriyaha :

- No Vikaras in me, Atma.. Aham Nirvikara, absolutely unaffected, undisturbed.
- When thought arrives, I become illuminator of thoughts.
- I don't do anything.
- Thoughts get illumined said in verse 67.
- Paramatma Avikriyaha Bavati.

Verse 67 :

न प्रकाश-क्रिया काचित् अस्य स्वात्मनि विद्यते ।
उपचारात् क्रिया सास्य यः प्रकाशस्य सन्निधिः ॥ ६७ ॥

*na prakāśa-kriyā kācid asya svātmani vidyate
upacārāt kriyā sā 'sya yaḥ prakāśasya sannidhiḥ*

There is no activity of illumination whatsoever in the Self. This activity is figuratively attributed to it in the presence of an object which is illumined. [Chapter 2 – Verse 67]

- Illumination not job done by Jasya Manika.
- Experiencing not job done by Atma.
- Things get experienced.

Atma	Mind
<ul style="list-style-type: none">- Spiritual light- Eternal- Avikriyaha- Illuminator when mind active.- Nonilluminator when mind passive.	<ul style="list-style-type: none">- Undergoes 3 states.- Has thoughts, emotions.- Has reflection of Atma and becomes enlivened.- Life experienced.

a) Asya :

- For this Paramatma.

b) Kachit Prakashatu Kriya Nasti :

- No job of experiencing, knowing, awaring.

c) Svatmani :

- In itself world comes and goes, minds wakeup and sleep, Jivas active and at rest.
- Why do we use – Atma is Sakshi, witness, experiencing, illumining.
- It is figurative verb, does not mean anything.

d) Upacharat :

- Figurative.

e) Saha Asya Kriya Bavati :

- That illumination is said to be a function of Sakshi, name itself indicates function.
- Upacharat Kriyasa – When witness status given, Prakashyasya Sannidhi, when object comes in front, I am given status of Sakshi.
- I am actionless, not even Sakshi.

Revision :

Sakshi	Ahamkara Viveka
- Changeless experiencer of mind.	- Changing experiencer of world.

- Ahamkara, mind inter changeably used.
- **Mind in presence of Sakshi gets Abhasa, becomes live mind, called Ahamkara.**
- Mind has passive condition in sleep state.
- To make mind alive Sakshi is producing its own reflection called Chidabasa.

- Once Chidabasa received, live mind called Pramata, Ahamkara.
- In sleep not called Ahamkara.
- This mind gets Chidabasa not because of will or desire of Sakshi “I”.
- By my mere presence, mind receives Chidabasa.
- Presence of Sakshi makes it observer of mind.
- Mind becomes alive and mind becomes known, experienced.
- I am figuratively called observer (Example : Brother-in law status Sister, Brother marries someone, I get Brother-in law status).
- Presence of mind makes me Sakshi, observer.
- Verse 67 – important verse.

Prakashasya Sannidi :

- Presence of mind is Prakshyam, witnessed mind.
- Mere presence makes me the observer.
- To be the observer no action is involved.
- Observation of Sakshi is figurative action.
- Upacharat – figurative.
- **Kriya – Observation active belongs to Sakshi Chaitanyam.**

Verse 68 – Introduction :

मैवं शङ्किष्ठाः सांख्य-राद्धान्तोऽयम् इति । यतः ।

maivaṃ śaṅkiṣṭhāḥ sāṅkhya-rāddhānto 'yam iti. yataḥ

It should not be doubted that this is the Sankhya doctrine, for : [Introduction – Chapter 2 – Verse 68]

Sureshvaracharya Established :

I) I am changeless observer, Sakshi.

- Mind = Sakshyam.

II) Sakshyam mind later becomes observer of world.

- Therefore mind called Pramata.
- Mind observes the world.

2 ways to express

- I observe the mind, mind observes the world.

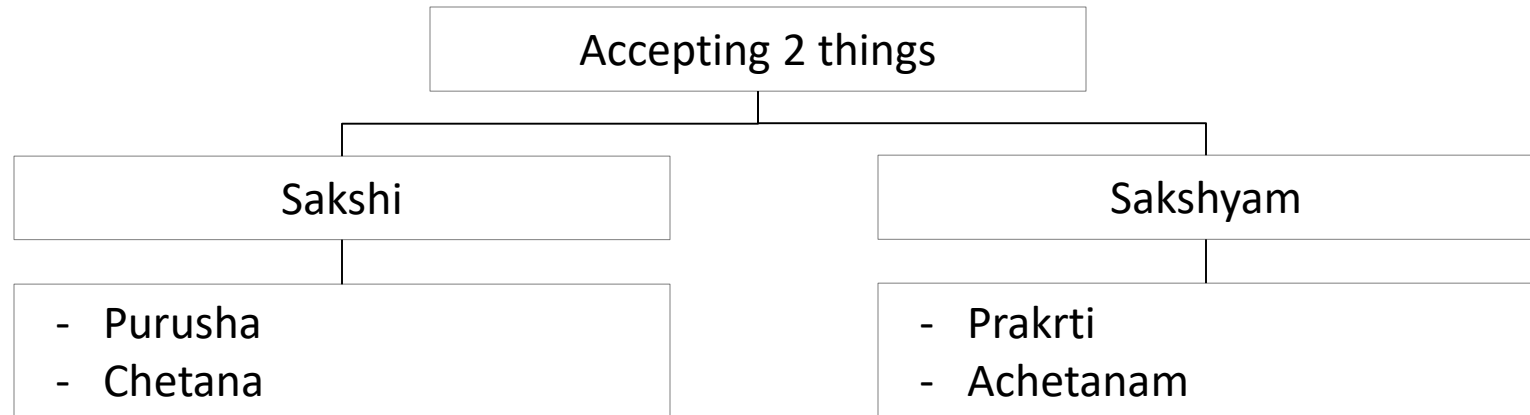
Pournami night :

- Sun illumines moon, moon light illumines earth.

- I observe the mind directly.
- I myself observe the whole world indirectly through the mind.
- Sun illumines moon directly, Sun itself illumines the earth because moon does not have light of its own.

- **Everything is Sakshyam directly or indirectly.**

- Big doubt may arise.



- Are you entering Dvaita Philosophy of Sankhya?

Sankhya :

Purusha	Prakrti
<ul style="list-style-type: none"> - Chetanam - Observer 	<ul style="list-style-type: none"> - Achetanam - Observed

- Description of Chaitanyam same in Sankhya and in Vedanta.
- Asanga, Chit, Vibuhu, Sakshi is Chaitanyam.
- What is different between Sankhya and Vedanta?

Sankhya	Vedanta
<ul style="list-style-type: none"> - Purusha and Prakrti have same order or reality. - Observer and observed universe have same order of reality. - Can count them as 2, hence Dvaitam. - World is product of Prakrti. - Matter cause of universe. - Observed world is as real as the observer. 	<ul style="list-style-type: none"> - Entire Universe is product of Brahman, Chaitanyam, Atma. - Consciousness alone is cause of world. <p>Brahma Sutra :</p> <ul style="list-style-type: none"> - Janmadasya Yataha... [1-1-2] <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Tasmad Va etasmat... [2-1-2] - Yatho Va Imani butani.... [3-1-2] - Atma = Karanam. - Jagat = Karyam. - World does not have existence separate from me the observer. - Mind does not have separate existence. - Mind is a lower order of reality. - Observed world is less real than me the observer. - World is Mithya, less real, not non-existent. - Blunder of Visishta Advaitin = Misunderstands Mithya as non-existent. - Mithya is available for experience but has lesser order. - Therefore can't be counted as 2. - My reflection in Mirror is Mithya, experiencable but not countable.

Brahma Sutra :

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – I – 2]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutih ।
akasadvayuh, vayoragnih, agnerapah ।
adbhyah prthivi, prathivya osadhayah ।
osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- Therefore Vedanta is not Sankhya.

a) Ma Evam Shakshita

b) Evam :

- Don't doubt the following.

c) Ayam Sankhya Radhamtaha, Siddhanta, Teaching

- This teaching given by me is not Sankya Philosophy.

Mam Eva Yataha :

- Because of following basic difference between Sankhya and Vedanta.

Verse 68 :

यथा विशुद्ध आकाशे सहसैवाभ्र-मण्डलम् ।
भूत्वा विलीयते तद्वद्-आत्मनीहाखिलं जगत् ॥ ६८ ॥

*yathā viśuddha ākāśe sahasaivābhra-maṇḍalam
bhūtvā viliyate tad-vad ātmanihākhilam jagat*

Just as in the clear sky the grouping of clouds disappears after its sudden appearance, even so in the Self, the entire world [appears and disappears]. [Chapter 2 – Verse 68]

- Basic difference presented here.
- Sankhya philosophy is called Achetana Karana Vadaha.
- Assumes matter as cause of universe.
- (1) Sankhya, (2) Yoga, (3) Nyaya, (4) Veiseshika, (5) Baudha – are all Achetana Karana Vadis.

Advaitin :

- Chetana Karana Vada.

- Consciousness is cause of universe.
- I, the consciousness principle am the cause of the universe.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

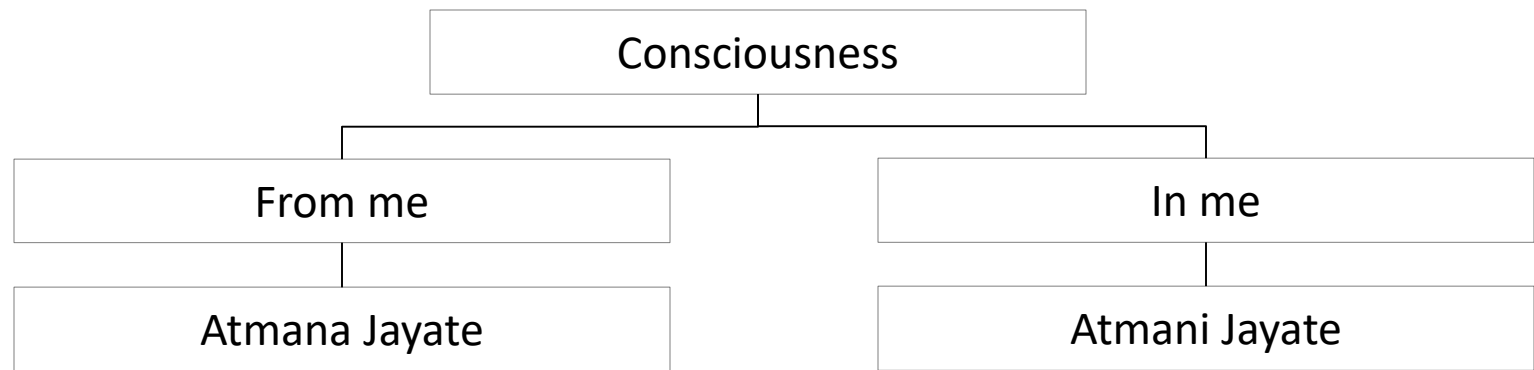
- For me, everything originates in me consciousness, everything resolves.
- **I am not ordinary human being, I am Brahman.**

a) Akhilam Jagat :

- This entire universe.

b) Iha Atmani Butva :

- Arises out of me, the Sakshi.
- Arises in me, the Sakshi.
- Arises from me and in me.
- Why do I say – in me?
- World rises from me, can't rest in some other place outside me. Why?
- There is no outside for me (like no outside for space).
- I am all pervading Consciousness.



- World is not an entertainment, if I forget what I am.
- Why Srishti? Question comes to all seekers.
- When there is struggle in life, not when enjoying something. When problem comes, remember my nature.
- Question dissolved.
- In me, for the sake of entertainment world arises.
- World goes on for sometime.

c) Vilayate :

- World resolves in me during Pralayam.
- Again switch on Tv.
- What happen to me?
- I am not affected by the body, mind, world, matter principle – Anatma.
- **I am Asanga Chaitanyam, free from matter contamination.**

d) Abrama Mandalam Eva :

Example :

- Patterns of clouds.

e) Sahasa Eva Butva :

- Arises from sky, from no where.

f) Vishuddha Akasha :

- Pure space not affected by any type of cloud.
- Rain bearing cloud, smoky cloud.
- Akasha not wet, or becomes black with smoky impurities.
- Clouds come and disappear in Sky.

Chandogya Upanishad :

- Same example.
- In me clouds of galaxies appear and disappear for my entertainment.

According to us :

Atma	Sankhya
Jagat Karanam	Atma not Jagat Karanam

- Butva Praliyate.. Tadvatu.
- Akhilam Jagatu... Idam.
- Atmani Bhasate.

Verse 69 – Introduction :

तस्मादेष कूटस्थो न द्वैतं मनागपि
स्पृशति । यतः ।

*tasmād eṣa kūṭastho na dvaitam manāg api
sprśati. yataḥ*

So, the immutable Self has no contact whatever with duality, for : [Introduction – Chapter 2 – Verse 69]

Technical Topic : Mandukya Upanishad

World	I – Observer Turiyam
<ul style="list-style-type: none">- Karyam – Jadam- Observed- Matter	<ul style="list-style-type: none">- Observer- Consciousness

- There seems to be Karya – Karana Sambanda because of observer – observed contact.

Vedanta :

- No Relationship exists between Chaitanyam and Achetana Prapancha.

2 Reasons :

First Reason : Example

Akasha	World of Objects
<ul style="list-style-type: none">- Asanga Svarupam- Chaitanyam- Relationless, Adharam Contactless, Supporter- Space can't contact, touch any object.- Similarly Chaitanyam can't have Sambanda.- Suppose clip gets connected with space, when I take clip, space will come with it.- Clip in space, not connected to space.	<ul style="list-style-type: none">- Adheyam- Supported

- Similarly world in Chaitanyam but world does not get connected to Chaitanyam.

Asparsha Yoga :

- Untouchability philosophy.
- All should become untouchable.
- Nothing can touch me Atma, Chaitanyam.
- Asangatva Sambandha Asti.

Second Reason :

Atma	World
- Karanam	- Karyam - Can't have contact with Karanam because No Karyam separate from Karanam.

- Why clay can never contact pot?
- Pot does not exist as a substance separate from clay.
- If clay, pot, 2 distinct substances then one can contact other.

Vedanta :

- World can't have contact with Chaitanyam because there is no Karya Prapancha separate from the only substance called Atma Chaitanyam.
- Chaitanyam Vyatiriktasya Prapancha Abavat Eva, Chaitanya Sambandaha Neiva Sambavati.
- Therefore Chaitanyam will not have problems caused by contact with the world because it does not have contact at all.

a) Tasmāt, Etastā Kutastaha :

- Changeless Consciousness, I the Sakshi.

b) Dvaitam Na Sprishati :

- Does not contact the world.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

Purva Pakshi :

- I don't contact but my mind contacts.

Sureshvaracharya :

- Is there a mind separate from Chaitanyam.

- **No world separate from Chaitanyam.**

- Remember to include mind also in the world.

- **Our Problem :**

We keep mind separately.

- Teaching does not affect mind.
- At end of class, put back confused mind into the body and start journey again.
- Where is the mind separate from Chaitanyam?

Dvaitam Na Sprishati :

- Dvaitam world does not touch softly also, wee bit also.
- In Sankhya, not like that.

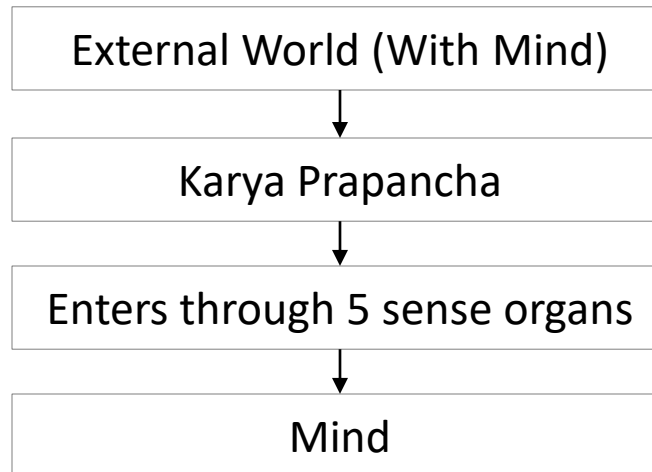
Verse 69 :

शब्दाद्याकार-निर्भासाः क्षणप्रध्वंसिनीर्दृशा ।
नित्योऽक्रम-दृगात्मैको व्याप्नोतीव धियोऽनिशम् ॥ ६९ ॥

*śabdādy-ākāra-nirbhāsāḥ kṣaṇa-pradhvaṃsinir dṛśā
nityo 'krama-dṛg ātmaiko vyāpnotiva dhiyo 'niśam*

The Self, which is one and eternal, which is the seer [of all] at the same time, constantly pervades as it were, through its consciousness, the perishing momentary modifications of the intellect, which illumine objects such as sound. [Chapter 2 - Verse 69]

- What is Phenomena taking place in the world?



- Mind generates thoughts of objects in the world – Ghata, Pata, Mata – Vrittis.

- How mind is able to do all this?
- Because of my (Chaitanyam's) Sannidhyam.

Example :

- Magnet induces iron piece.
- Iron Piece serves as a magnet for another Iron piece.
- Remove original magnet – Original Consciousness



All Iron Pieces will fall separately

- In my presence, mind gets induced imagination.
- Mind entertains generates – Shabda, Sparsha Vrittis.
- As teacher speaks, listeners mind picks up Vrittis and understands.
- Mind is versatile, rearranges, has unique power.
- Thoughts are Jadam, not knowledge, not cognitions.
- In my presence, inert thoughts become pot knowledge, every thought becomes cognition, knowledge.
- Each knowledge produces re-action, Raaga Vritti, Dvesha Vritti, Kama, Krodha Vritti.
- These are reaction thoughts on perceptions received.
- In my presence, they become experiences in life.
- When all these experiences take place, what do I do?

- I, Chaitanyam don't do anything.
- Do emotions affect me? Emotions also are thought disturbances in mind, not in me Chaitanyam.
- I am illuminator of the disturbances.

Panchadasi – Chapter 10 : Nataka Deepa

Dancer	I Observer, Chaitanyam
<ul style="list-style-type: none"> - Sweating - Mind – Dancing - Mind tired, fretting. 	<ul style="list-style-type: none"> - Not sweating - I am untirable.

a) Shabdadi Akara Nirbhasa Vrittayaha :

- Thoughts, experiences, Vritti Jnanam.
- Thoughts relevant to external objects.
- When relevant thought occurs, relevant experiences occur.
- You are not seeing world, but seeing mind in which photocopy of world is given.
- World gives imprint, thoughts.
- I am watching world thought.
- Rope outside, thought of snake inside and I say there is snake outside.
- I see thoughts generated by the world.
- Nirbhasa = Vritti in the form of world, photocopy.

- World Xerox copy imprinted in the mind.
- Same mind erased, reprinted with new thoughts.
- Constantly thoughts are formed.

b) Kshana Pradvamsinihi :

- Fleeting, die every moment, Brain processe, all thoughts.
- Thoughts belong to mind.
- Constantly fleeting thoughts are generated in the mind, keeping with the objects outside.

- **I am not entertaining thoughts.**
- **Thoughts belong to the mind.**

- I don't have emotions, emotions belong to mind.
- By my mere presence, I am making these experiences known, awared.

c) Ekaha Atma :

- One nondual consciousness.

d) Nityaha :

- Which is eternal.

e) Akramaka Drk :

- Nondual changeless observer.

f) Vyapanoti :

- Pervades thought and illumines thought without will, desire.
- Changeless, Sakshi, Chaitanyam I pervades thought as it were and illumined the thoughts.

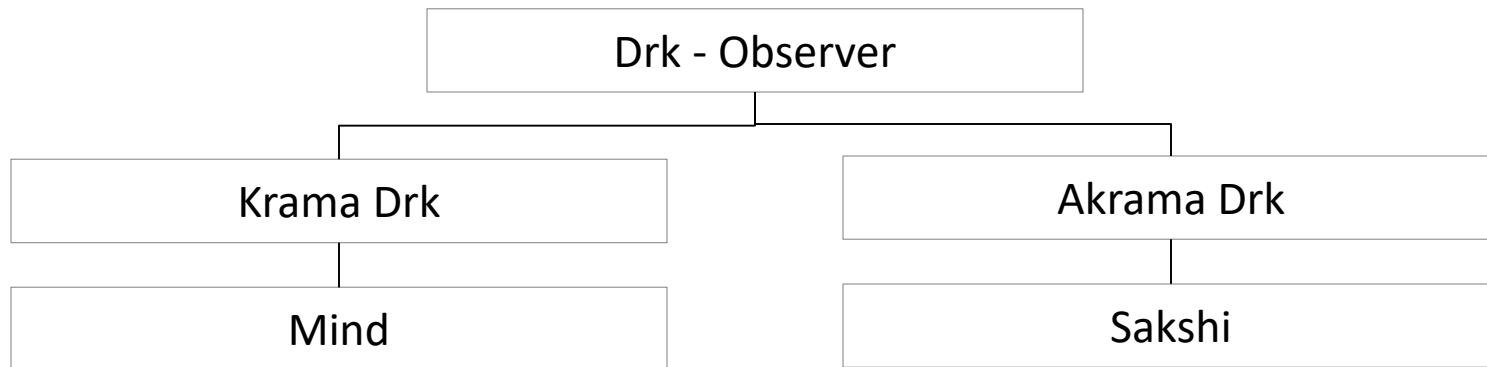
g) Nisham :

- Constantly, continually.
- In deep sleep mind does not experience external world, mind is silent, silent mind is also illumined by me Sakshi.
- I illumine mind all the time.

h) Akrama Drk :

- Significant world.

Technical :



Mind :

- Has to perceive world sequentially one by one.

- 1st observation – 1st thought.
- 2nd observation – 2nd thought.
- Mind does it quickly but sequentially.
- Each observation of mind requires a thought.
- Thought should arrive and depart.
- Minds observation of world is successive, gradual, sequential process.

Chaitanyam :

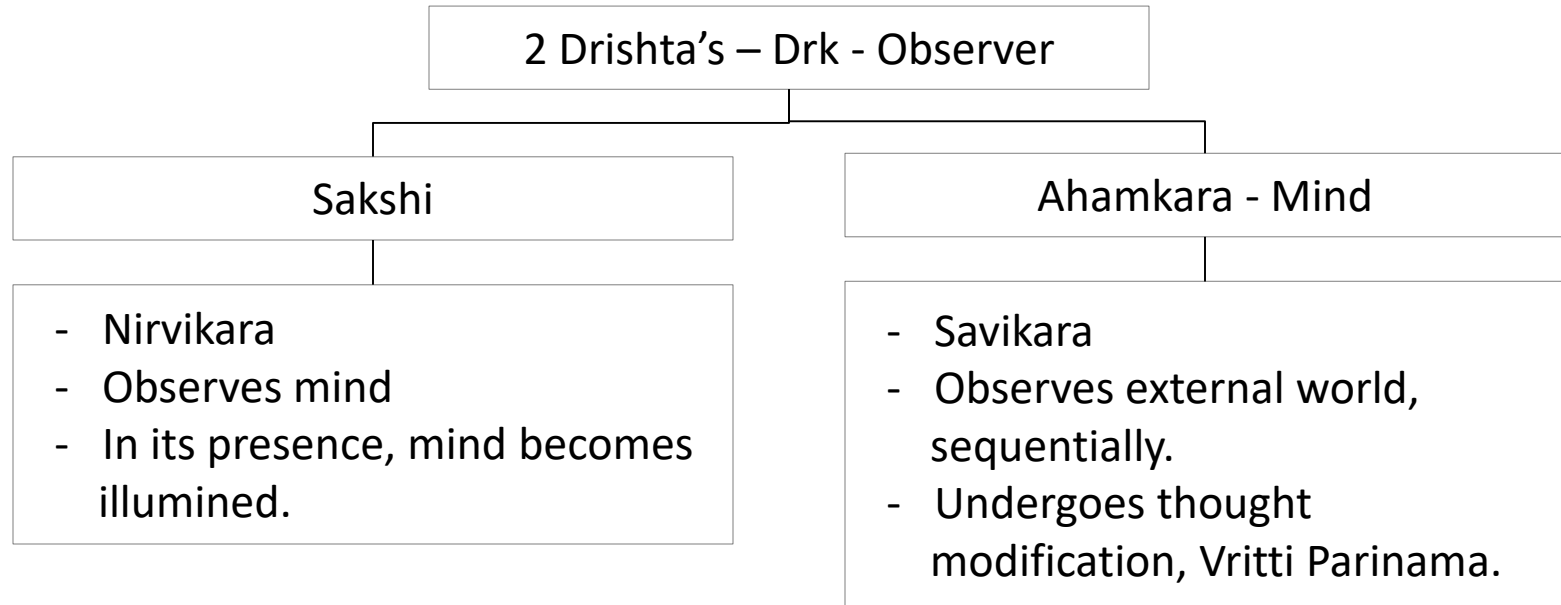
- Does not observe through any action no. 1, 2, 3.
- Observation not a process, not sequential observation.
- Therefore Akrama Drk.
- Ahamkara observation is sequential.
- Sakshi's observation, non-sequential.
- Sequence belongs to the thought, does not belong to consciousness.

h) Vyapnoti eva Drishaam :

- Svarupa Chaitanyam, Sakshi illumines thoughts with help of its own consciousness.
- Mind illumines world with borrowed consciousness.
- Drishta = Svarupa Chaitanyam.

Revision :

- Sakshi – Ahamkara Viveka.
- Mind is alive in presence of Sakshi.



- Both together physically.
- Do separation in form of understanding, cognitively.
- Every perception of mind requires specific thought mode.
- Mind entertains one thought mode at a time.
- Mental perception is sequential, gradual, time governed.
- Tad Tad Akara Vritti – Nama, Rupa, Kriya, Vikriya.
- Where perception involves action, there is succession, sequence.

- Sakshi illumines not through particular act.
- Therefore nonsequential, Avikriya Drk.

Mind – Ahamkara	Sakshi
<ul style="list-style-type: none"> - Krama Drk 	<ul style="list-style-type: none"> - Akrama Drk - Sunlight, nonsequential, simultaneous illuminator.

Example :

- Sunlight pervades whole hall, all within range of sunlight, simultaneous illumination, not sequential.
- Mind perceives each one sequentially, left, right.
- Consciousness like sunlight, Akrama Drk.
- Mind perceives with Tad Tad Akara Vritti.

Example :

- Dance program – Chaitanyam illumines full state – Akrama Drk.
- Mind illumines violin is good, sequential perception.

Example :

- Book illumined by sunlight Akrama Drk.
- Mind reads one line at a time, Krama Drk.

- Read 1st line – Past
 - Reading 2nd line – Present
 - Will read 3rd line – Future
- } Reading process by mind
- Sunlight not conditioned by past, present, future.
 - Consciousness not conditioned by past, present, future.

Sakshi	Mind
- Timeless illuminator	- Timed, sequential, process involving illuminator.

- In verse 69 – Akrama Drk of Chaitanyam crucial word.
- Mind is Krama Drk.